

Religious Education

The Journal of The Religious Education Association

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Pages 7 to 50 contain the first series of pre-printed papers for the Convention; the remainder of the papers will appear in RELIGIOUS EDUCATION for April.

The writers alone are responsible for opinions expressed in this Journal; the Association affords an open forum with entire freedom and without official endorsements of any sort.

THE RELIGIOUS EDUCATION ASSOCIATION

Twentieth Annual Meeting

CLEVELAND, APRIL 11 TO 14, 1923

"The New Day in Religious Education"

The Convention program will be in the nature of a conference on the situation as it now stands in the fields of religious education.

ALL SESSIONS OF THE CONFERENCE OPEN TO THE PUBLIC

Papers for all day sessions to be printed in advance and the time devoted to discussion.

PLACES OF MEETING

The headquarters for the Conference, and the places of assembly for all meetings will be in Hotel Cleveland. Early reservation of room is advisable.

ASSOCIATED MEETINGS

A number of organizations, committees, commissions and certain departments of the Religious Education Association will meet either before or after the Conference. Some of these meetings are not open to the public, and this is indicated in their respective programs at end of conference program. The meetings, so far arranged at present, are as follows:

DIRECTORS OF RELIGIOUS EDUCATION IN CHURCHES*

April 11—9:30 a. m. to 3 p. m.

WORKERS IN WEEK-DAY CHURCH SCHOOLS*

April 11—9:30 a. m.

THE COUNCIL OF RELIGIOUS EDUCATION*

Wed., April 11—3 p. m.

ASSOCIATION OF INSTITUTIONS ENGAGED IN MISSIONARY TRAINING*

Wed., April 11—9 a. m.

CONFERENCE ON MISSIONARY EDUCATION

Wed., April 11—3 p. m.

SOCIAL HYGIENE CONFERENCE

Sat., April 14—1.30 p. m.

DIRECTORS OF DAILY VACATION BIBLE SCHOOLS

Sat., April 14—11 a. m.

DEPARTMENTS: All meeting to elect officers, Sat., April 14, 11 a. m.

"UNIVERSITIES AND COLLEGES"..... 2 P. M.

"BIBLE TEACHERS IN COLLEGES"..... 2 P. M.

"TEACHERS OF RELIGIOUS EDUCATION IN COL-

LEGES," etc. 2 P. M.

"THE FAMILY" 2 P. M.

"COMMUNITY AGENCIES" 11 A. M.

"CHURCH SCHOOLS" 2 P. M.

"PUBLIC SCHOOLS" 2 P. M.

"CHURCH AND CHURCH SCHOOL"..... 4 P. M.

*Executive sessions, not open to the public.

ADVANCE PROGRAM

"THE NEW DAY IN RELIGIOUS EDUCATION"

FIRST SESSION

Ball Room, Cleveland Hotel

WEDNESDAY, APRIL 11.

8:00 P. M.—President's Annual Address.

*"Religious Education in a New Day,"***

Theodore G. Soares, Ph.D., President The Religious Education Association, and Professor at the University of Chicago.

*"The Mind of Men in a New Day"**

Rev. Lynn Harold Hough, LL.D., Minister Central M. E. Church, Detroit, Mich.

9:15 P. M.—Forum Period in the Georgian Room.

SECOND SESSION

THURSDAY, APRIL 12.

9:00 A. M.—Program prepared by the Council of Religious Education, George Albert Coe, Chairman.

General Theme: *"Discovering the Results of Teaching Religions"*

1. What are now regarded as results in teaching religion?
Which of them are indications of religious growth?
Which of them are of doubtful significance?
What more do we want to know?
2. What are the methods now in use in improving these results?
3. Current reports of results examined in the light of the need for information in regard to—
 - (a) The upbuilding of the Church.
 - (b) Religious intelligence.
 - (c) The development of character and vital religious life.
 - (d) Changes in social life (the community, the nation, the world).
 - (e) Other important points.

THIRD SESSION

11:00 A. M.—(Program, prepared by The Council, continued).

4. How can we improve our methods of determining the results?
 - (a) In what regards, if any, are our objectives satisfactory?
 - (b) How can we improve the reliability of our ordinary methods of reporting?
 - (c) What use can we make of educational tests and measurements?

FOURTH SESSION

Chairman: Professor Theodore G. Soares, President of R. E. A.

2:00 P. M.—Standing at the end of twenty years of study of education and of religious education, what do we know as to—

I. *The Human Material with Which Religious Education is Concerned?*

*Executive sessions, not open to the public.

**All papers except those with * will be printed in advance in RELIGIOUS EDUCATION. The discussion will proceed on the assumption that these papers have been studied.

1. *What is Human Nature?*
Edward Scribner Ames, Ph.D., The University of Chicago.
Frederick Tracy, Ph.D., The University of Toronto.
Hugh Hartshorne, Ph.D., The University of Southern California
The Principles of Human Nature.
Knight Dunlap, Ph.D., Johns Hopkins University.
2. *What are Human Motives Today?*
William E. Hocking, Ph.D., Harvard University.
James S. Seneker, Southern Methodist University.
Mark May, Ph.D., Syracuse University.
Herman H. Horne, Ph.D., New York University.
Charles A. Ellwood, Ph.D., The University of Missouri.
3. *What Can Religious Education Do With Human Nature?*
Francis L. Strickland, Ph.D., Boston University.
J. M. Artman, M.A., The University of Chicago.
H. Slonimsky, Ph.D., Hebrew Union College, Cincinnati.
Harrison S. Elliott, Union Theological Seminary.
Hugh H. Harris, Emory University, Atlanta, Georgia.
Norman E. Richardson, Ph.D., Northwestern University.

Discussion

FIFTH SESSION

3:30 P. M.

II. *The Process of Religious Education.*

1. *What is the Educative Process?*
William C. Bagley, Ph.D., Teachers College, Columbia Univ.
Ernest C. Moore, Ph.D., The University of California.
John O. Chassell, Union Theological Seminary.
William H. Kilpatrick, Ph.D., Teachers College, Columbia Univ.
Charles H. Judd, Ph.D., The University of Chicago.
2. *What Makes Education Religious?*
George H. Betts, Ph.D., Northwestern University.
Luther A. Weigle, Ph.D., Divinity School of Yale University.
Edwin D. Starbuck, Ph.D., State University of Iowa.
Arthur E. Bennett, Boston University.
3. *What is "Religious" Education?*
George A. Coe, Ph.D., Teachers College, Columbia University.

Discussion.

SIXTH SESSION

Ball Room, Cleveland Hotel.

THURSDAY, APRIL 12.

8:00 P. M.—*What Does Religious Education Demand of the Church?**Ozara Davis, D.D., President Chicago Theological Seminary.
*Religious Education in a Scientific Age.**

John Merle Coulter, Ph.D., Professor of Botany, The University of Chicago.

9:00 P. M.—*Forum Period*, in The Georgian Room.

*All papers except those with * will be printed in advance in RELIGIOUS EDUCATION. The discussion will proceed on the assumption that these papers have been studied.

SEVENTH SESSION

FRIDAY, APRIL 13.

LOOKING FORWARD

9:00 A. M.—*Elements in the Program of Religious Education for the New Day.*

1. *The Causes of Progress.*

A discussion based upon the first section of "A Survey of Twenty Years Progress." Henry F. Cope, General Secretary of The Religious Education Association.

2. *Demonstrated Improvements, as Guides to Progress.*

(1) *In Materials, Courses of Study and in Worship.*

Erwin L. Shaver, A.M., Congregational Education Society.

Rev. Otto Mayer, Minister Religious Education, Eliot Church, Newton, Mass.

Rev. C. Ivar Hellstrom, Director Religious Education, Munn Ave. Presbyterian Church, East Orange, N. J.

Rev. Frank E. Duddy, Director First Congregational Church, Toledo.

(2) *In Methods, in School or Elsewhere.*

Rev. Frank E. Butler, Director Central Congregational Church, Providence.

Rev. George S. Yaple, Director Religious Education, North Woodward Ave. Congregational Church, Detroit.

Miss Alma N. Schilling, Director Religious Education, Park Ave. Baptist Church, New York.

Rev. Herbert W. Gates, D.D., Congregational Education Society.

Rev. J. M. Espey, Pres. Mission, South Gate, Shanghai, China.

Discussion.

EIGHTH SESSION

11:00 A. M.

(3) *In Organization and Administration.*

Rev. Denzil G. Ridout, Methodist Religious Education Council, Toronto.

Rev. Cecil D. Smith, Methodist Board of Sunday Schools, Cincinnati.

Harry Hubbell, Director Lafayette Ave. Presbyterian Church, Buffalo.

(4) *As to Extensions Into Family Life.*

Mrs. Clifford B. Hastings, Unitarian Board of Religious Education, Dorchester, Mass.

Rev. H. W. Blashfield, Director of Religious Education, Roseville M. E. Church, Newark, N. J.

(5) *As to Organization of Community.*

Rev. I. S. Richmond, Community Council of Religious Education, Dayton.

Mr. Charles E. Garran, Community Council of Religious Education, Malden, Mass.

Frank M. McKibben, Community Council of Religious Education, South Bend, Ind.

Edward R. Bartlett, Detroit Council of Churches, Detroit.
Myron T. Settle, Kansas City Sunday School Association.

(6) *Special Types of Work.*

Rev. R. O. Armstrong, Pastor Methodist Church, High Bluff, Manitoba.

Arthur E. Roberts, Scout Executive, Cincinnati.

Discussion.

12:30—Meeting of the State Directors of the Religious Education Association.

NINTH GENERAL SESSION

2:00 P. M.—THE NEXT TWENTY YEARS.

3. On the basis of educational theory, and in the light of experience what changes are now desirable and what forward steps are possible?

(1) *How Might Churches Plan for the Next Twenty Years?*

Wade Crawford Barclay, Ph.D., Methodist Board of Sunday Schools, Cincinnati.

William C. Bower, Ph.D., Dean, College of the Bible, Lexington, Ky.

Rev. Arthur W. Bailey, Educational Minister, Second Congregational Church, Holyoke, Mass.

Rev. William I. Lawrance, Th.D., Department of Religious Education, American Unitarian Association, Boston.

E. M. Best, Professor, The Theological Colleges, McGill University, Montreal.

(2) *How Might Denominational Boards Plan?*

Herbert L. Willett, Ph.D., Professor The University of Chicago.

W. A. Harper, LL.D., President Elon College, Elon College, North Carolina.

John H. Shackford, Ph.D., Secretary Religious Education, Methodist Episcopal Church, South.

(3) *In Securing Coordination of Agencies?*

Miss Mabel Head, Field Secretary Y. W. C. A.

Rev. Samuel M. Cavert, General Secretary Federal Council of Churches.

Robert L. Kelly, LL.D., Secretary The Council of Church Boards of Education.

Rev. George T. Webb, D.D., Baptist Board of Religious Education, Toronto.

James V. Thompson, Methodist Board of Sunday Schools, Chicago.

Frank M. Sheldon, D.D., Secretary Congregational Educational Society, Boston.

Discussion.

TENTH GENERAL SESSION

3:30 P.M.

"THE NEXT TWENTY YEARS."

In the light of twenty years of progress and in view of the preceding discussions, we believe that the time has come to state definitely certain principles, ideals, and desirable improvements in the following particulars and in such others as the Conference may determine. (The Committee on Findings, appointed earlier, will gather up the discussion on these and other points and will formulate the "Statement of Findings." So that this will be the summing up session).

- As to educational principles to be stressed?
- As to extension of provision for religious education?
- As to extension and reorganization of curriculum?
- As to standards and requirements for teaching?
- As to professional leadership?
- As to community organization?
- As to coordination of agencies?

6:00 P. M.—DINNER FOR CHARTER MEMBERS OF THE RELIGIOUS EDUCATION ASSOCIATION.

ELEVENTH GENERAL SESSION

8:00 P. M.—Addresses:

*What Have We a Right to Expect of Public Education?**

*What Have We a Right to Expect of the Family?**

Rev. Ashby M. Jones, Th.D., Pastor Ponce de Leon Baptist Church, Atlanta.

9:00 P. M.—Forum Period: in the Georgian Room.

SATURDAY, APRIL 14.

9:00 A. M.—The Annual Meeting of the Religious Education Association
Action on "Statement of Findings."

Business Meeting.

Survey of Twenty Years' Progress.

Henry F. Cope, General Secretary of the Religious Education Association.

Election of Officers.

11:00 A. M.—Meetings of Departments.

12:00 Noon—Meetings of the Board of Directors of the Religious Education Association.

2:00 P. M.—Meetings of Departments.

4:30 P. M.—A Conference on the Church in the Life of Today.

Address: Professor Theodore G. Soares.

NOTE: The above program is not complete; it contains only the names of those who accepted assignments. The complete program will be issued in RELIGIOUS EDUCATION for April.

Attention is called to the fact that a number of the addresses in the above program are printed in this current issue of the magazine.

The Human Material With Which Religious Education is Concerned

PRE-CONVENTION PAPERS

NOTE.—The papers following constitute a part of the material for discussion at the next convention. The committee on program plans to publish, in advance of the meetings, all papers for the conferences so that the entire time may be devoted to discussion. Beginning with the Fourth Session, under the general theme: "Standing at the end of twenty years of study of education and of religious education, what do we know as to, I, The Human Material with Which Religious Education Is Concerned?, II, The Process of Religious Education?" the first papers are published in this issue of the magazine, and the remainder will appear in the April issue.

It is assumed that all discussion at the conferences will be based upon a careful reading of these papers.

Original Human Nature

EDWARD SCRIBNER AMES*

Only in recent years have there been serious attempts to arrive at a conception of human nature which would be truly scientific, free from one-sidedness and from metaphysical and moralistic implications. In traditional culture the Platonic view of man has prevailed. For Plato, reason is man's peculiar possession as compared with the lower animals and it is a special endowment which is not really "natural." It remains a kind of supernatural gift, difficult to cherish in this mundane life. Its loss leaves one on the plane of the brutes. Its cultivation raises man to the company of the gods. Original human nature in such a view easily comes to be regarded as bad and in need of restraint while any good qualities are referred to an extraneous source.

An empirical study of man through the sciences of biology, psychology, and sociology, results in a far more complex conception and one which has very important implications for all the social sciences as well as for morals and religion. The inquiry as to the equipment with which the human infant comes into the world reveals certain reflexes, impulses and tendencies. There are sensory capacities, food reactions, fear, fighting, anger, responses to other human beings such as gregariousness, display, submissiveness, imitativeness, and sex behavior; curiosity, emotions, and capacity for learning. These are not all in evidence at birth but belong to the inherited characteristics. They are in a sense abstractions for they are never subject to observation except as they function in relation to other persons and in complex situations.

Professor Cooley has formulated a conception of human nature which involves these traits but which appears in the social experience of groups of individuals. He says: "By human nature we may understand those sentiments and impulses that are human in being superior to those of lower animals, and also in the sense that they belong to mankind at large, and not to any particular race or time. It means, particularly, sympathy and the innumerable sentiments into which sympathy enters, such as love, resentment,

*Dr. Ames is professor in the department of Philosophy, at the University of Chicago.

ambition, vanity, hero-worship, and the feeling of right and wrong." In his view human nature does not belong to the individual but only to individuals in society. It is a group affair. It is more than the instinct born in us and something less than the developed sentiments and ideas which make institutions. It belongs to the primary, face-to-face groups such as the family or the ancient clan or tribe. These are fundamentally alike in all races and in all parts of the world. In these primary groups "human nature comes into existence. Man does not have it at birth; he cannot acquire it except through fellowship, and it decays in isolation."

One of the important characteristics of the human infant is his plasticity. In this and in the length of infancy lies the possibility of development into participation in human nature. The instincts, for example, do not appear as separate elements or functions. Nor do they have a fixed and invariable expression. Since the individual is born into a social as well as a physical environment his reactions are in part determined by the features of the environment, in part his environment is also determined by his reactions. To a very much larger extent than is commonly recognized the social environment is a sort of medium through which he meets the physical world. So constantly is the infant surrounded by the watchful care of the mother and others of the household that he is allowed contacts with other objects only through them. Miss Shinn brought out in her *Biography of a Baby* a striking illustration of the part played by the mother in mediating between the infant's capacities and the distinctly human sphere, the social group. The baby does not "see" his mother for some time. He gets only fleeting and fragmentary impressions of her face and voice and body. The mother seems to be "dissolved into elements and incorporated item by item into the baby's mental life." In just as real a mediation the teachers and intimates of the growing child and youth form an encircling medium about him. Through this medium his impulsive tendencies are directed and his judgments shaped. He becomes human by coming to share their habits of life and attitudes of thought.

There are significant variations in this native equipment with which the individual appears at the portals of human nature. The sex differences show themselves in the kinds of games and occupations pursued. Girls take more to dolls and to playing at keeping house. They have a better knowledge of colors and are more given to self-adornment. Boys take more to rougher, outdoor games and have better ideas of animals, minerals and social relations. There are also marked differences between individuals. These are difficult to formulate with precision but studies of them have led to conclusions like the following: "There can be little doubt that of a thousand ten-year-olds taken at random, some will be four times as energetic, industrious, quick, courageous, or honest as others, or will possess four times as much refinement, knowledge of arithmetic, power of self-control, sympathy, or the like. It has been found that among children of the same age and, in essential respects, of the same home training and school advantages, some do in the same time six times as much, or do the same amount with only one-tenth as many errors."

Because of such differences the development of the individual maintains a certain uniqueness even in the more uniform social groups. In the

higher and more complex societies greater variability becomes possible and there are more chances for wide divergence of personal characters. But throughout such variations there remains the basic set of attitudes in which there is general participation. There are certain habits of sympathetic response, of respect for the opinion of one's fellows, of courage and of achievement to which all normal persons in all the world are subject. The absence of regard for them puts an individual beyond the range of the natural social bonds. This primacy of the feeling for the group is only lately coming to be adequately recognized both as to the fact of its being an original quality of human nature and as to its great depth and persistence. Those theories of morality and of the state which assume the essentially egoistic character of human nature are confronted with the phenomena of gregariousness or the herd instinct. Recent writers are saying that man "is more sensitive to the voice of the herd than to any other influence. It is the source of his moral codes, of the sanctions of his ethics and philosophy." Or again, "the tendency to find comfort in the presence of one's fellows and uneasiness if too much separated from them, is as pronounced in the sphere of moral and intellectual relations as it is in the case of merely physical proximity." So powerful and commanding is this sense of the group that it comes to be felt as something over and above the individuals. It has been called the General Will with which the will of each one is in relation.

It is not difficult to see that the newer studies of human nature are thus getting beyond the merely individualistic and subjective aspects of sensory processes, reactions and mental imagery. They are recognizing that the subject of inquiry involves social settings and interactions; that man cannot be understood in isolation but only as a member of society; and that there is present in human nature, properly understood, a broader and surer foundation for the higher social institutions than the older psychology could perceive.*

What Is Human Nature?

FREDERICK TRACY**

I presume the question is asked from the standpoint of education, and especially of religious education. If this be understood, the issue is to that extent defined, though it can hardly be said to be greatly simplified. In fact, in one sense, it is made more complex. For if we were asking the question from some other standpoint, say that of natural science, some features of the total situation might be ignored or left out of the account. It is characteristic of natural science that it devotes exclusive attention to some specific feature of the real, ignoring others as irrelevant to its purpose. Physics, for example, and psychology, consider the reality with which they deal, from the standpoint of cause and effect, or force and process. And so, if our question were a physical or a psychological one, we might confine ourselves to the consideration of the causes and forces that have conspired together to make human nature what it is. Everything else could be left out of the account.

But seeing that our question is an educational one, it is hardly safe to

*Full bibliographies and more extended discussion of these subjects will be found in Park & Burgess, *An Introduction to the Science of Sociology*.

**Dr. Tracy is Professor at the University of Toronto.

leave anything out of the account. We cannot confine our attention to causes and forces and processes, unless cause and force and process are the only categories of human thought. If purpose and value and ultimate meaning are also real categories of our thinking, then we dare not assume their irrelevancy to the problem before us, however irrelevant they may be to the solution of other problems.

In education (and especially in religious education) we have to do with wholes, and not merely with parts or phases or factors. Education is therefore much more concrete, and much more complex, than natural science. It is scientific in so far as it takes account of the actual powers, capacities, and forces, that belong to the self. But in so far as it takes account of the goal to be reached, of the ideal to be realized, of the criteria of valuation to be applied, and of the total meaning of the process, it becomes philosophical in its spirit and genius. It is philosophy, and not science, that deals with wholes, and meanings, and values.

Education, in short, is vitally related to natural science (and particularly psychology) on the one hand, and to philosophy (and particularly ethics) on the other. For the questions which the educator asks about human nature are mainly these: What is human nature, now, and actually, as we come into daily contact with it? and: What is human nature, in its norm, or type, or ideal perfection? The first question is scientific; the second is ethical. The two questions dovetail into each other; neither can be fully answered without the other; and the more we can say about the one, the more we can say about the other. But, for the educator, the second question is the more vital. It is the logical prior.

We may put the same matter from a slightly different angle by considering human nature either as a whole made up of parts, or as itself a part in some larger whole. In the former case the "parts" that make up the whole are the physical and psychical factors that enter into the individual's being, and without which he would not be what he is. In the latter case the "whole" into which the individual enters as a "part" is either the social aggregate to which he belongs as a member, or the cosmos in which he finds a place.

Both these ways of looking at human nature were quite familiar to the Greeks. But they began with the macrocosmos, and proceeded thence to the microcosmos. They defined the essence of the world order, and then applied their definition to everything within that world-order, including the body and the soul of man. For example, if the cosmos is composed of atoms, and the worlds are made and unmade by the coming together and the parting asunder of the atoms; so man's body is constituted by the coming together of corporeal atoms, and his soul by the coming together of psychical atoms; and his "death" is the unsoldering of this goodly fellowship of atoms, both corporeal and psychical.

On the other hand, the most illustrious thinkers of Greece found much in man to warrant them in thinking of him as a real being in himself, a complete account of whom could not be given by merely enumerating the elements that enter into his make-up, or describing the manner in which the natural forces operate to bring about the

result. And it has been repeatedly pointed out, in modern times also, that whenever you are dealing with a true whole, you require other categories than those with which natural science is wont to do its work. The category of causality, for example, is applicable only to the relation of part to part within the whole, and not to the whole itself. When you think of any true whole, you must think of meaning and value, and not of cause and effect.

The application of all this to the matter in hand is this, that human nature, at no stage of its development, can be defined merely in terms of force and process, cause and effect. True, there are causes and effects, forces and processes in plenty, playing their part in the development of human nature; but this is not the whole story. There is always the idea of a true whole, striving to maintain and further itself, in the face of all obstacles, and in the midst of the clash and play of forces and causes. If the word "soul" can be used without begging any of the disputed questions touching its ultimate nature; and if the word "integrity" can be used in its etymological sense of "wholeness," then I would say that the thing of most interest to us is the ceaseless striving of the soul to maintain and further its own integrity, through all the processes of interaction with the environment:

There are numberless parallels to this throughout nature, both animate and inanimate. In the process by which an acorn becomes an oak, all the physical and chemical forces are made to subserve the realization of the idea. The idea "oak" maintains and furthers its own integrity, through, and by means of, the forces that are physical and chemical. Nature's striving is not merely *from*, but *towards*. Every true organism, whether physical or psycho-physical, cries out to be made whole.

This may be pretty radical idealism, but anything less radical would, to my mind, fall short of accounting for the facts. Mere process, without direction, is meaningless; but direction implies idea. And, therefore, if process is to become progress, there must be not only force, but idea.

Human nature, as it lies open to observation, is from first to last, on the one hand, a great mob of forces, physical, psychical, and psycho-physical. To begin with, there is no obvious harmony among these forces. Each of them tends to exert itself, run its course, and produce its effects, unless checked, modified, or nullified, by some other force; exactly as the cold wind from the north freezes the water on the lake unless counterchecked by the warm wind from the south. But on the other hand, there is a principle of order and meaning at work also, *from first to last*, always striving, and always tending to reduce to order and meaning the unordered forces of the psycho-physical life. I think this principle is ultimately akin to the principle of order and meaning which is at work in the acorn's growth, governing the process, and seeing to it that the acorn shall become an oak and not a cedar or a cypress.

"Governing the process," did I say? Well, that must be understood with limitations. For though the acorn never becomes a cedar, nor a cypress, yet it may, in spite of the principle of order, become a

very poor specimen of the genus oak. This depends on the conditions with which the principle of order has to contend. So with the human; it does not become anything non-human; but it may become a very poor specimen of the genus homo.

I would guard against a possible misapprehension. When I speak of a "principle" and of "idea," I mean only what I say, and no more. I do not mean a thing, entity, or substance. Still less do I mean another force, whose function it is to control the mob of forces referred to, and compel them to come to order. For it is impossible to see how an entity or substance could govern a mob of forces; and to call it a force is only to abandon the thought of purpose and idea, and to add one more force to our already large stock of forces; which increases, rather than removes, our difficulties.

No; the principle of order and meaning must be thought of, not in terms of force at all, but in terms of value and purpose. The manner of its operation must be conceived, not after the analogy of the blacksmith's hammer, which by repeated blows beats the hot iron into shape; but after the analogy of the idea in the blacksmith's mind, which somehow controls the direction and the force of every blow, and brings the whole operation into subjection to itself, determining the shape into which the hot iron shall be beaten. And whether the forces that are in the fire, the iron, the anvil, and the muscles of the blacksmith's arm, shall work together to produce a good horse-shoe, or a poor one, depends, in the last analysis, on the idea in the mind, and on the degree in which the idea is master of the total situation.

I have said that the principle of order is in evidence *from first to last*. This does not mean that there is as much order at first as there is at last; but only that the principle is at work throughout. It has to work upon material that is partly recalcitrant, and to contend with forces that are partly obstructive. And so the process by which the idea achieves the supremacy over the native forces is a gradual one; evolution is written all over it. Yet the idea is in evidence throughout; otherwise process could never become progress; and nature's striving would be always merely *from*, and never *towards*.

The present article is not charged with the pedagogical bearings of this doctrine; yet those pedagogical bearings have never been far from the writer's mind. Through all the clash and play of forces in human nature there is the principle or idea, ever striving to realize itself in the individual personality. The idea strives against forces that are partly hostile, and operates upon material that is partly recalcitrant. The business of the educator is to come to the aid of the idea, and to co-operate with the principle of meaning and value, to the end that the true integrity of the soul may be progressively realized. And this means also (though I have not said it in so many words) that the soul realizes its true self, in its widest and deepest meaning, as a self properly related to other selves, and to the supreme Self in the universe. Other contributors to the discussion will no doubt elaborate these features of the problem.

What Is Human Nature?

HUGH HARTSHORNE *

I.—Human Nature as Behavior.

I will mention four ways of classifying facts about human nature which are of particular interest to teachers. First, human nature is *behavior*.† All we know or need to know about it (from this point of view) can be discovered by watching responses to similar and varied situations. Some behavior is "original"; the mechanisms and tendencies are inherited. Some is learned. It is observed that in some kinds of situations, for example, the presence of an infant in trouble, human nature all over the world, before it has had a chance to learn, behaves in pretty much the same way (and in much the same way as the higher animals under similar conditions). These responses are called instincts. In other respects, individuals inherit from their ancestors quite varied tendencies, although these "capacities" and "talents" seem to run more or less in families, as, for example, the musical genius of the Bachs.

It is also observed that individuals who are much associated with one another *learn* to behave in about the same ways. They acquire habits of response which are so similar that we call them customs, folkways, fashions. On the other hand, each individual brings to his world a different original equipment from that of any other, and his experience differs from that of any other person, so that there are distinguishable differences among human beings, differences which increase in proportion as individuals have unlike and changing experiences.

This type of analysis has been extremely useful in our study of human nature, insisting as it does on our being entirely objective in our approach, checking up supposed facts by the observation of several observers. By this process of careful tabulation, certain laws of behavior have been discovered, such as the laws of learning in animals and men, which are of the utmost significance for the control of human conduct and therefore for the development of human nature.

II.—Human Nature as Biological Function.

Observation here goes further into the study of the *situations* in which acts occur, and endeavors to classify acts not only in terms of themselves but also and chiefly in terms of their results in the whole life process. The consideration of these total results brings to the foreground the concept of "function."§ The significance of acts, as well as the fact of their occurrence is thus noted, and this significance is in their *value* to the organism or the species. The instincts and other modes of behavior are now classified in terms of their biological functions: reproduction, nutrition, shelter-getting, defence, etc. These are the great ends of all living beings and everything that has developed in human nature owes its survival to its biological value.

The earliest mechanisms in the interest of food-getting and reproduction

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†Cf. Watson, J. B., *Psychology from the Standpoint of a Behaviorist*, and Thorndike, E. L., *Educational Psychology*.

§Cf. Kempf, E. J., *Automatic Functions and the Personality*; Cannon, W. R., *Bodily Changes in Pain, Hunger, Fear and Rage*.

were developed in situations vastly more simple than those which obtained later. Food was brought to the organism. It was only necessary to absorb it. Only the most elementary kind of sensitivity was needed. Later it became necessary to chase food, and a locomotive system developed. In a way, this locomotor system remained separate from, and overlaid the system already developed. The first nervous system survives partly in the sympathetic nervous system, and its duties are performed without any guidance from our present consciousness. The digestive and glandular activities that are required to keep the body alive are called the autonomic functions. The unstriped muscles, glands and vascular muscles take care of the behavior of these vegetative organs. The second system is what we commonly have in mind when we speak of the "nervous system." It includes the spinal cord and the brain, together with the neurones converging upon them from the organs of sense and the neurones radiating from them to the muscles.

The original value of the secondary nervous and muscular system concerned in locomotion was to aid the other system in getting food to eat, and so on. So likewise was the original function of mind, as it developed, to assist in the better accommodation of the organism to its changing habitat, for with the aid of mind it could bridge both time and space in ways quite beyond the capacity of relatively mindless creatures. The autonomic craving had to be satisfied, and so body and mind were set to work to satisfy them.

The listing of these cravings and the study of the ways by which human nature gets them satisfied are most illuminating. It is found that this dual organization in the body is the source of many difficulties in behavior which we have been in the habit of attributing vaguely to some defect in "character." What is wrong is an excess of craving, or an unsatisfied normal craving that continually sends signals to the "higher" system to get to work and do something. The higher system, with its learned modes of behavior, refuses or yields as the case may be. The imperious demands of hunger are not to be postponed, and carefully cultivated table manners, built up entirely in the voluntary system, are superseded by direct action which gets food into the stomach in the shortest possible time, and so stops the craving. So also with our other autonomic wants.

The proper balancing of these two systems is one of the primary tasks of moral education, a task too long ignored in our efforts to develop the "will" as an independent entity, or to provide the mind with ideals and aphorisms concerning conduct, or even with habits of right conduct. The roots of conduct are in the autonomic system, and until this is properly trained, just as one has to house-break a puppy, the foundations of character will not have been laid.

Inasmuch as our emotions are directly related, physiologically, to the working of the autonomic system, the education of the emotions is chiefly a problem in the conditioning of reflexes. Fear, anger, joy, grief, and in turn the more sedate and gentle feelings, are sublimated to socially usable levels only as the autonomic system in some way gets trained. But the race has hit upon, rather than devised, ways of house-breaking, or civilizing, its members. Race hatreds, class strife, consummate selfishness in the control of practical affairs affecting all mankind, commercial exploitation, extravagant display, inordinate and vicious sex indulgence, all point unmistakably to

the tremendous need of investigation in this field of the control of the autonomic system.

*III.—Human Nature as Social Behavior.**

Our knowledge of human nature as behavior comes from the observation of human beings *in action*. As the situations which men face are constantly changing, our knowledge of what human nature is will not be complete until all possible situations have been faced and the responses recorded. In a sense, therefore, we know less and less about human nature, rather than more and more, when we think of it in terms of what it does. It is always doing something new.

Recently the study of behavior toward other human beings and in the presence of other human beings has brought to light certain laws of social behavior, particularly behavior in crowds. These are now so well known as to be consciously utilized by governments, business men and revivalists alike for the control of men in the mass. Observed in these situations, human nature is found to possess characteristics hitherto neglected, and confronted with new situations, such as the complex conditions brought about by the spread of machinery, it is found to show tendencies hitherto unknown. We are only just beginning to discover what human nature can endure and the ways by which it is affected by highly divided labor, by modern warfare, by life in great cities, by close intercommunication with the whole race.

This study of behavior in groups has often conceived of the social structure in biological terms and of the individual's relation to it as that of the insect to the colony.

In spite of this frequent limitation, this type of analysis has started men thinking about life itself as the proper "situation" within which to study the behavior of human beings. They are not isolated animals. They are not merely gregarious animals. What they are is the result of real social experience, not of mere physical growing, or mere physical contact, and what they are can be understood only as the factors of this social experience are understood. A human being is a social product. Human nature is therefore essentially social.

IV.—Human Nature as Social Function.

In the second way of looking at human nature, it was noticed that the later muscular and nervous systems developed in the interests of the earlier; that mind and muscle serve the vegetative life. This is their "function." But little has been said by those who have brought this point of view to our attention of what mind itself has learned to do with the vegetative system. At first a servant, it has learned how to be master. It has acquired purposes and pursuits of its own, such as art and mathematics, quite unknown to the autonomic system, and of no interest to it whatever—save in the extremely indirect sense that one may earn his keep by art. Hunger may be denied in the interest of an ideal. Mind has learned to *use* the body, even to the point of destroying it, if so be its purposes can thereby be attained.

This transformation in the relation of the earlier and later nervous systems has come about in connection with a change in the conception (and fact) of man's place in the social group. The third type of analysis goes

*Cf. McDougall, Wm., *Social Psychology*; Martin, E. D., *The Behavior of Crowds*; Trotter, W., *Instincts of the Herd in Peace and War*.

with the second. It represents man as merely biological, that is, as *merely* contributing to a larger whole. It leaves out of consideration the worth of the man himself, and the contribution of the larger whole to him. With the notion of selfhood, of self-development, of the pursuit of individually realized wants and purposes, there has come also the concept of a different relation between the individual and the group, a relation which the concept of biological functioning does not cover. This relation I have called social functioning.* The individual's relation to the group is not one of automatic or compelled subservience, but of voluntary co-operation; and to the extent that such a relation is realized in any group, there comes into being a "person," a self, set off from, yet identified with, other selves, whose will is the will of the group even while it is his very own. From this point of view each individual is of ultimate worth, both for his own sake and for what he may contribute to other individuals; each exists for the sake of every other. The nearest word to describe this relationship that I know of is "co-operation," but by co-operation is meant not just common action, identical action, but co-operative thinking, the *building* of a common will through the interplay of minds.

Human nature is not merely what enters into such a relationship. Human nature is what is produced by such a relationship. In its most original form it is the relationship of mother and child, of father and son, of chums, of lovers, of the gang; but from these beginnings it goes on to the family as a whole, the community, the club, the guild, my nation, my race, my mankind, the kingdom of God. The kind of self one has depends on the kind of fellowships one has, their character, their depth, their extent and variety.

This way of studying human nature guides attention to the facts with which, as teachers of religion, we are most concerned, and it affords a useful way of classifying these facts. We see that human nature, to be really known, must be observed when it is at its best, not merely when it is in its earliest beginnings, or when it is abstracted from the experiences of social intercourse within which it reaches its fullest development. We now think of human nature in terms of the relations of persons to one another and of their behavior within these relations, including not only what they do with their hands and feet, but what they do with their minds. We are interested not merely in the fact that groups exist, but in the way the minds of the members of the groups interpenetrate, and in the way the groups under consideration are related to one another and to other groups.

Human nature, then, is what human nature does—under certain conditions, namely, when it is in socially functioning relations.

*Cf. Ellwood, C. A., *Sociology in Its Psychological Aspects*; Dewey, John, *Human Nature and Conduct*; Coe, G. A., *A Social Theory of Religious Education*, Follett, M. P., *The New State*. My own *Childhood and Character* is written from this point of view.

The Principles of Human Nature

KNIGHT DUNLAP*

I understand the term "Human Nature" to cover those characteristics of the human individual which are expressed in his immediate conscious adjustments to his environment; in his perceptual activities; in his thinking; and in those internal adjustments which are typified by his emotions. Modern psychology recognizes that all the forms of activity enumerated are closely connected with each other in two ways. In the first place, they are primarily organic reactions; that is, modifications of the organism produced through the nervous system by stimuli acting upon that system. They are, in short, *reactions*; and psychology is primarily the *study of conscious reactions*. In the second place, these reactions are all either immediate adjustments of the effective relations of the human individual to his environment, or they are processes which contribute to and modify future adjustments.

The nervous system, including the brain, spinal cord, ganglia, and nerves, and the effector system of muscles and glands, together constitute the basal mechanism through which these reactions are produced. In designating these systems a "mechanism," we do not use the term in a philosophical sense, but in a purely practical sense, avoiding the dispute between the "mechanists" and the "vitalists," in which psychology, being an empirical science, is not directly interested. Our interest is in the method, and the general principles, of operation of this mechanism; that is to say, in the principles on which the conscious reactions are produced, modified and controlled.

The reactions of the organism have been commonly distributed into two groups: the "instinctive" and the "habitual." This division we now know to be faulty, in so far as it was assumed that concrete activities might be assigned to one or the other of these two classes in an exclusive way; or that there were certain groups of activities which were "pure instincts" and others which were mere "habits." As a matter of fact, the same activities are both instinctive and habitual: instinctive in that they can be traced back to an origin in the fertilized egg; habitual in that all activities, even those sometimes classed naively as "purely instinctive," have an actual course of development and fixation in the life of the organism. If we wish to continue classifying activities as "instinctive" and "habitual," we must understand that such classification is arbitrary, and determined by our specific purposes in making the distinction. We no longer regard "instincts" as more than arbitrary categories, to which we assign activities in accordance with our interests in the results these activities achieve in the world. As the interests of the psychologist change, the list of "instincts" to which the activities are assigned will change. In any given system of "instincts," a certain concrete activity-group may belong in two or more "instincts" at one and the same time.

The "instinct psychology," which has recently dominated social and educational psychology, was a dangerous system. Having con-

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structed a specific list of "human instincts," and having assumed that these "instincts" represented forces inherent in all normal human beings, the classifier thereupon proceeds to deduce the types of activity which must be expected of these human beings. For example: one theorist, being interested in the fact that we fight, places an "instinct of pugnacity" in his list. Then, since this "instinct" is by definition a permanent force in man, he will have a persistent tendency to fight. Hence, war is perpetually inevitable!

Through such vicious circles, one may deduce whatever social conclusions he desires by properly choosing his list of "instincts." But the "instinct psychology" is on the wane, so far as actual psychology is concerned, although, unfortunately, it is apparently being taken up by the sociologists, who will probably be weaned from it with great difficulty. It is necessary for us to iterate and reiterate the important gospel that human nature cannot be explained in terms of "instincts" or equivalent "original tendencies." *Instinct*, as an abstraction, is a valid conception, and *instinctive* origins of activity-tendencies are facts: it would indeed be unfortunate if the pendulum of revision should swing as far as some enthusiasts would push it, and instinctive origins should be denied or ignored. "Instincts," on the other hand, are artifacts.

Direct tendencies to specific types of reaction, developed as "habits" from an instinctive basis, are important principles of our "nature." But there are other factors of an effective sort which contribute to our activity and to its direction. These are the *feelings*, which include emotions and desires. Emotions modify our adjustments and thought-reactions in various ways, suppressing some, intensifying others, and redirecting them generally. But the effect of our desires is still more important, since they determine the rise and course of our emotions. In the recent history of psychology, we have paid far too little attention to the topic of desire; and this defect must be remedied if we are to make our analysis complete and accurate, and our applications to educational problems effective.

Desires and emotions, like the direct reaction-tendencies which they modify, are subject to the laws of instinct and habit. There are inherited tendencies towards strength of certain desires, and towards specific emotional activities; with individual differences in these respects; which must be taken into account; and these tendencies are developed and modified by habit formation, just as are any other organic tendencies. The education of desire and of emotional response, for better or worse, is something which cannot be escaped.

In the control of desires and emotions, and in the control of the direct action-tendencies upon which these act, there are other factors which, for educational purposes are still more important; namely, *ideals*. Ideals are predominantly matters of training, in which inherited capacity plays a minor part. Instinctive differences in capacity to form ideals are of comparatively less importance than are instinctive differences in regard to desires, emotions and immediate reaction-tendencies. We have reason to assume that such differences as may exist between individuals in capacity to acquire ideals are commensurate with differences in gen-

eral learning capacity, and that ultimately these differences may become of importance when our methods of imparting ideals become more clearly understood. But at present, these differences are of small consequence for individuals who are considered as "normal in intelligence."

On the other hand, instinctive differences in regard to emotions, desires, and direct reaction-tendencies affect the control exercised by ideals because this control is exercised on these other factors, and often in direct conflict with them. But the important fact is that ideals do actually play an important part in the direction and control of our conduct and of our thinking, and are therefore important principles in "human nature."

The conception of ideals held by many who reverence them, and by many who sneer at them, is partial and distorted. Ideals include conventions, moral principles, taboos, and principles of manners. Ideals may or may not be worthy; but they are forces operative in all men. Those who despise or revolt against "conventions," do not escape from conventions: they merely substitute one set of conventions for another. Conventions, whether we call them by this name or by that, are the basis of social relations and social life, and their effects are as inescapable as is gravitation.

The martyr who goes to the stake because it is the will of God: the Englishman who goes to his death because the possible means of escape involves things which "A gentleman doesn't do": the average citizen who doesn't steal because stealing is wrong: the anarchist who blows up a number of average citizens: the woman who paints her face until it bears little resemblance to natural complexion: and every other one of us, are equally actuated by ideals. In short, an ideal is what we think and accept as what ought to be done, or what is proper to do.

It might be supposed that ideals are nothing but the forms of operation of our desires. But the fact is that ideals may operate at times when no desires are co-operating with them, or even in direct opposition to desires. The most vital and decisive actions are often taken simply because the individual considers, or has considered them "the only things to do." Some martyrs may have actually desired the baptism of fire; but there is strong evidence that others did not. And in lesser matters, the independent force of ideals is still more manifest.

Desires may, however, co-operate with ideals, as well as conflict with them, and proper education ought to have in its service the means of turning desires in the proper directions. Desires are also important factors in the formation of ideals, although ideals may be implanted without any assistance from desire.

Ideals do their work at the times when action in accordance with them is not required. Their effects are produced upon the bodily mechanism while they are being established; and when the moment comes at which the effect on action is produced, they are not necessarily present as conscious processes. If the work has not been done previously, the conscious presence is ineffective. This fact, again, is in accordance with the general principle of habit formation. It is important that the ideal should be present to consciousness at times when action

is not demanded, and when therefore they can receive full and attentive consideration. Such consideration is really the pre-formation of a system of habits, which will come into function later.

The presence of an ideal is, in analytic terms, more than the presence of an idea or system of ideas: it involves the *acceptance* of the idea. And acceptance is the thinking of the idea, relatively free from the thinking of conflicting ideas. This gives us a clue to the most effective method of implantation of ideals: a method which is at present employed with great power by certain agencies which are not always working for good ends. This method is the presentation, especially to young persons, of an idea without argument, that is, as a matter not subject to debate. Argument immediately places the idea in the debatable class (unless it has previously been accepted), and renders its acceptance difficult. Ideals are more often implanted in spite of argument than through it. And yet argument, at points where conflicting ideas have been aroused, has its uses.

What Are Human Motives Today?

HERMAN H. HORNE*

1. The Nature of Motive.

The term as used in the title probably means *any conscious end of action*. This is the popular meaning of the term, which is also accepted by T. H. Green in his *Prolegomena to Ethics*. This meaning implies (1) that such ends are presented in consciousness as ideas; (2) that these ideas are emotionally agreeable; and (3) that they tend to shape conduct. This is probably the only meaning of the term that would be considered with profit in this discussion.

However, for the sake of completeness of view it should be noted that there is another meaning of the term, viz., *any conscious element affecting volition*. This definition includes not only the ends of action, but also all its influential conscious antecedents, such as organic and vital sensations and emotional disposition, and the like. We are certainly moved to act often by a push from behind as well as a pull from the front. In this sense the fact of thirst is a motive for reaching out after a glass of water, even without considering whether it is good for us in our present state to take water, that is, without making it a conscious end.

This second viewpoint includes the first, and is preferred by the psychologists, Baldwin and Stout. (See Baldwin's *Dictionary of Philosophy and Psychology*, Article: "Motive.") Having both definitions in mind, we might define motives as springs of human action.

2. The Origin of Motives.

There are three co-operating origins of motives, viz., human nature, social conditions, and personal selection. The last operates only when motives are conscious ends of action. The first operates through the instinctive demands. The first and the last are not so different today from other ages. The second is very different. Our theoretic world is

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one of Einstein relativity and our practical world is that of the auto, movie, jazz and radio.

3. The Discovery of Motives.

A motive from its very nature can be discovered only by introspection, or self-observation. A motive is not a thing apart from the mental process but a phase of the mental process eventuating in action. Where there is no conscious process there is no motive. But conscious process can be observed only introspectively. It can not be observed in another, though the expression of motive in word or deed may be observed. Knowing motives in oneself, one may, by analogy based on the expressions of others, infer concerning their motives. One's conclusions in such cases is not knowledge, but more or less probable opinion—hardly distinguishable from knowledge when the probability is great. There is another source of discovery of motives, viz: what reliable people tell us about their own motives. Thus, in sum, there are three sources of our knowledge of motive, viz: introspection, inference by analogy, and information communicated by others. Without introspection, the other two sources of discovery are meaningless. For this reason "behaviorism," relying only on observation of organic responses, can tell us nothing of motive.

4. The Difficulties of the Question.

These are many, the same individual has different motives in different circumstances. Different members of the same profession or different followers of the same occupation have different motives. Any classification of society we are accustomed to make may overlap other classifications in various ways, whether we classify by occupation, education, nationality, health, wealth, citizenship, or race. A statement of motives found in any class can not be universal, and to some extent will be true, too, of other classes. Besides, there are moral grounds for caution in assigning motives, since the moral quality of a deed is partly dependent on its motive.

5. The Human Motives Today.

So with all hesitation we suggest among the leading motives today the following:

(1) *Devotion to the true ends of humanity.* These are the idealists. They reject practical materialism in all its forms. Men may differ as to what the true ends of humanity are, but men today are mightily impelled by these motives. Among the diverse organizations and groups so motivated are the Christian Church, the Jewish Synagogue, the Y. M. C. A., the Y. W. C. A., the Salvation Army, the Red Cross, Missionaries, Social Workers, social settlements, the eugenists, the euthenists, the ethical culturists, the philanthropists, large sections of the socialistic labor movements, and many others. As a large group they might be described as the uplifters or the broadcasters.

(2) *Social efficiency.* This term suggests an end almost fastened upon the present educational generation. People do want to accomplish, to achieve, "to be up and doing," "to put it over," "to put it across," to lead, to run things, to get things done, to be on the move, "to deliver the goods," to count for something in the community, to live for social ends, and the like. America has tended to measure the ideal of efficiency in

terms of quantity of production rather than quality of product or decrease in expenditure. Efficiency is not so much doing more as doing better or less. To this group belong all our social engineers and their companies, all our efficiency experts and scientific managers, and those employed or inspired by them. These are the human beavers.

(3) *Social Recognition*. There are those who live for "society" and notoriety. Their names figure in the social news. Having wealth, not earned, but inherited or married, they spend it lavishly in gorgeous entertainments, and in summering and wintering North and South. They live for the esteem in which they are held by each other. They are the human butterflies.

(4) *Amusement*. To be entertained and to be entertaining,—that is a big business in America today. All our sports, games, clubs, comics, theatres, movies, and the like have this objective. These are the human "fans" of whatever type. They live for the next thrill.

(5) *Bodily Appetites*. We have our gluttons and our wine-bibbers, our home-brewers and our bootleggers, our licentious and our panderers. Food, drink, and sex are means, not ends. Used as means for self and race preservation they glorify life; used as ends in themselves they pervert and destroy. These are the human imps and demons, their name is legion.

(6.) *Creature Comforts*. These motives are practically universal. They are worthy just so they are not exclusive of other and higher ones. These motives characterize all who labor with brain or hand. Our Marxians, our economic determinists, our sovietists, our *Con vivants*, over-emphasize this set of motives. To have these objectives only is the pig's philosophy of life. He grunts when he is satisfied and squeals when he is hurt.

(7) *The Amassing of Property*. It's a game. It is based on the acquisition instinct. It is a form of the love of power. It is natural to man. All communistic schemes run counter to this instinct. It is not the possession of wealth, but its use that determines its moral quality. Still, most pursuit of wealth is selfish, and hampering to personality. Persons with this controlling motive are our human ants. Pursuits today largely so motivated are agriculture, industry, commerce.

(8) *National Aggrandizement*. This is the outstanding motive in the world situation. The nations of the world have not yet taken to heart the lesson that the greatest of all is the servant of all. They are still fighting cocks. The world war was fought by the Allies avowedly for world peace. They won the war and lost the peace. The motive of "splendid isolation" characterizing America's attitude is unworthy in the light of our opportunity for world-co-operation and world-service.

6. Use of such a List.

The only advantage for us of having such a list is the use we may make of it, (1) in understanding our problem of moral and religious education better, and (2) being guided by motives as they exist in shaping them to better forms. The principle of procedure is clear,—to use the instinctive bases of human motives in realizing spiritual ends. No instinct is good or bad in itself but in its use. We are on the way; we have a long way to go; fortunately we know what our goal is,—a spiritualized humanity with all its necessary complements.

What Are Human Motives Today?

WILLIAM ERNEST HOCKING*

There is no inconsistency in saying both that human motives are always the same and that they are in constant change. So far as motives are based on instinct they are the same at all times; only because of this can human beings today understand the motives of human beings of the remotest history. But the sameness of human motives lies in those deeper strata which we touch when we say that all men seek more life, or seek power, or seek to give effective use to the energy that is in them. The changing aspect of human motives lies in the specific ways in which these values are sought in different epochs.

All men seek more life. Today, they seek it largely in restless activity. They are driven to study the sources of active power, physical and mental health. Life means to them capacity to deal with physical nature, with social interests. It means largeness of the circle of one's acquaintance, correspondence, knowledge. The motive to more life through more intense and thorough appreciating of what is small and local is in temporary abeyance. We do not know how to be good citizens of small towns and narrow jobs. Physical size is taken as a criterion of moral size, and our motives train themselves to that standard. A turn in this tide is impending, but the time has not come for it. Our motives are pressing outward to take the measure of our world-tasks and responsibilities; then they will return to enjoyment of the perfection within the local.

All men seek power. Today, they seek it largely in the sense of contrast with their fellows, in competitive efforts of mind and body. As Americans, we drive toward making new records in athletics and in business and in a few other forms of attainment. We have not yet been successful in adjusting this drive to exceed to the domains of intellectual and artistic power. A drive to exceed fails to transpose itself instantly into a drive to excel. We have a hunger for this kind of attainment also, which we show in rivalry for fine equipment in educational establishments, buildings, museums of art, community music. We are baffled in our efforts to fill the interiors of these vessels; but the motive is there, and will find its way. We have to learn the secret of non-competitive power, side by side with that of competitive power.

All men seek peace of spirit. Today, they seek it by way of escape from the nagging sordidness and commonplaceness of the life they strike out for themselves. They seek it in amusement, and chiefly in the form of anaesthetic art, the art of distraction and forgetfulness. The art which enlightens and rebukes, they fear. But the motive toward peace is strong and is driving the age toward thought, and the condemnation of its own material sufficiency. This is the eternal opportunity of religion, if it knows its own way to peace.

The respect accorded to religious leadership in any age is very just. In proportion as the religious teachers know their own way to life, to power, and to peace, they receive a hearing, and no further.

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What Can Religious Education Do With Human Nature?

NORMAN E. RICHARDSON, PH. D.

Upon our answer to this question hang all our educational laws and prophecies. The nature of the raw human material sets the boundaries of educational achievement. It predetermines the method to be employed, and suggests the subject matter to be used.

First of all, as religious educators, let us employ scientific rather than theological terms in which to phrase our answer. For if we begin with Augustine and his premise that the power to do what is right does not exist in human nature, we shall not be able, without prejudice, to grasp the full meaning of psychological facts. And if we ally ourselves with the position of the Greek Fathers and hold that human nature was not totally depraved through the Fall but retained "a large measure of natural righteousness" we shall have difficulty in understanding how righteousness can be connected with educational processes. If infants who die unbaptized are lost—eternally damned—as educators we have a point of departure that is somewhat embarrassing. No, the problem is essentially psychological and we shall get on better if a scientific mode of procedure is adopted. Pre-Christian anthropology foisted upon the Garden of Eden story no longer dominates the educational thinking of the church concerning human nature.

The above paragraph is not the prelude to an insipid and deleted statement concerning the reality and awfulness of sin. Religious educators should be the first to give a just appraisal of the capacity of human nature to run amuck. The astounding chaos into which the world civilization has fallen is a *fact*, an historical fact—a scientific fact that must not be forgotten. This chaos is an expression of human nature in the midst of unfortunate circumstances. Civilizations have risen and fallen and the present is no time for blasé optimism concerning original nature. There are death-dealing forces at work in the individual—in society. Such is the verdict of history. If we are to take all of the scientific facts into account, let this one not be overlooked. Fear of the capacity for, and the consequence of sin will have a real place in the program of religious education.

Science tells us that human nature is being formed through an evolutionary process. (This upward trend can be *described* as such a process without drawing the inference that its *casual agency* and ultimate explanation are thereby located.) After the physiological evolution of man had come to an end, the line of development was continued in the realm of self-conscious and self-determining, reflective personality. In this total, upward process, mankind is still not far removed from the control of bestial, animal tendencies. These older forces tend to assert themselves in the form of powerful appetites and desires. This first man, Adam, is self-seeking, egotic, individualistic. The development of the moral sense has been slow—painfully slow. The reign of reddened tooth and claw is prolonged as humanity groans under its burden of pain and death.

There are two major factors or organizing principles found in human nature. One is egotic—the vital urge of the first man—the beast. The second is social—the vital urge of the second man—the full-grown personality. Beasts have consciousness; they cannot be said to have personality. They adapt themselves to their environment *without conscious reflection and*

without moral control. The human race is now in the period of transition from the lower to the higher of these levels. It is just beginning to be morally reflective. It has not yet learned how to hold bestial impulses in leash. It faces the stupendous task of creating for the young an environment in which moral self-control can be learned even though the majority of the adult members are unwilling and unable to live on this level.

And this is about all we can do for human nature—furnish it, while immature, with situations in which, under guidance, it makes choices in which the self-seeking and the social impulses are integrated and the rational interests conserved. Thus habits of morality are built up. Children can form action systems upon a moral basis. They can learn to think and *acquire the power to act* for the good of others as well as for their own good. They, and they only, can form society on a world basis—or, indeed, form any kind of a permanent social order. It is they who will come up out of great tribulation, having washed their robes and made them white.

All we have to do is to look about us to see individuals who are living lives almost void of conscious moral reflection and control. Indeed there are but few, relatively speaking, who have had the environment and education necessary to plant their conduct securely on this lofty plane. Human nature is capable of this later development. It can function on this level. It can realize its highest satisfaction only through the conservation of all the forces of personality. But the ability thus to live the abundant life is the gift of religious education. In other words, religious education is the means which society uses to further the process of evolution, to direct and control it. Society has seen what the old human nature can do and is doing. It is coming to take seriously the problems of world redemption. Only it is not willing merely to theorize about world redemption while the world is moving on to self-destruction. It will do something about it. Human nature is both its despair and its hope as it comes to grips with its problem.

Human nature exhibits a basic duality that can best be understood in terms of evolution. Its capacity for animal behavior is not of the blank paper or soft wax variety. It is positive, active, dynamic, necessary at the former stage of development. As at present constituted, it is not impervious to the influence of immoral customs and institutions found in its environment. In the midst of such customs, it develops a system of habitual responses that tend to perpetuate them. We cannot expect human nature to develop a detached and abstract morality merely through meditation upon ethical ideals. It must have actual moral experience—must react to the moral law as found in its environing customs and institutions in order to conserve moral intention or the desire to live righteously. The only victory over the basic duality is the victory of faith in the rational, the social, that expresses itself in works.

It is a hazardous assumption to identify the primitive impulses which are shared with the lower animals, with the subconscious mind.* These native passions and desires are ever present—at least potentially. They do function without conscious supervision and control. At times they sweep all acquired traits aside as in moments of relaxation. But primitive impulses become articulate and meaningful† only through experience. As they function in a social medium they take on definiteness and significance. It is the residua of

*Moxon, R. S., *The Doctrine of Sin*, p. 228. Doran, 1932.

†Dewey, John, *Human Nature and Conduct*, p. 90. Henry Holt, 1922.

passing (conscious) experiences that are found in the subconscious in the form of organized dispositions. These dispositions may hold all the dynamic of primitive emotions. They are indispensable. Primitive impulses are the agents through which acquired traits are realized. But nothing that is of educational significance is found in the subconscious which has not been modified by consciously supervised reactions. Instinctive impulses never come to utterance, amorously, as pure instinct. It is always as modified through conscious reactions to factors found in environment. The furnishings of the subconscious mind are not detached, uneducated, and vague tendencies but significant habits that have gained momentum and organized form through a series of experiences.

These habits can be still further changed as a result of education. But they should be modified in such a way as to lose none of their original power. Righteousness is not emasculated, deleted, enervated human nature. It is not artificial in that it implies something qualitatively different from primitive impulses. It is these impulses taking a direction in which all social, egotic and rational considerations are conserved. Righteousness that rests down squarely upon human nature is powerful, spontaneous, continuous. Its energies should be those of primitive impulses. Children of the new day can be trained to fight for the preservation of a Christian society as courageously as men of the older order, animal-like, fought for their selfish interests. Moral and religious education can never succeed in furthering the evolutionary process if based upon a system of repression. It is not reclamation and restraint but conservation and guidance that is its proper attitude toward human nature.

The attempt to eradicate inherited dispositions is the direct cause of neuroses and other pathological mental conditions. These are not the materials that are most useful in the building of Christian character. The energy that might have found expression in robust righteousness is used up in useless mental conflicts. This derangement of primitive impulses is the inevitable result of a program of repression. Such a program is usually the result of an attitude of suspicion and distrust. When religious education assumes, as its chief objective, the establishment of a censor over all natural impulses, the present order will wait, hopelessly, in a competitive, mutually destructive form for a new day of virile, natural, human righteousness.

But with its program of conservation, religious education can bring unity and coherence out of this inner conflict of human nature. To approach primitive impulses with an open, unprejudiced mind is to discover the possibility of integration. Bestial tendencies are crude, blind, forceful. But they are educable. They respond to cultural influences. They do not lose their virility when fashioned into habits of moral self-control. They present a challenge and a responsibility that are not hopeless. For religious education is simply furthering the evolutionary process. It is working with, rather than against those inherited propensities which are conserved in an integrated, harmonious personality.

What Can Religious Education Do With Human Nature?

FRANCIS L. STRICKLAND*

In seeking an answer to this very fundamental question, we shall need to understand first what "human nature" properly means; and second what are the distinctive and basic aims of Religious Education.

Some full-blown fallacies have lain hidden under this broad generalization named "human nature." It has been common to assume that human nature is about the same thing for everyone born into the great human family. The biologist in psychology commonly called the Behaviorist, is largely responsible for aiding and abetting this fallacy. The biologist is concerned, of course, with "the organism," and naturally thinks of man as an animal, with his outfit of instincts and organic tendencies. Man is indeed an animal, and all the attention given to the study of instincts and other organic processes is very much in order. But man is something more, and this something more is of the highest importance in all problems having to do with *human* life. Man develops conscious selfhood,—he becomes a person. For, besides the organism richly endowed with reflexes and instincts there soon begins to appear in the human infant the capacity to respond to an environment not only of forces and things, but also of persons. This capacity for social reaction grows with great rapidity and the child is soon sharing emotionally in the common consciousness of the group. This marks the beginnings of selfhood and places a great gulf between the child and the young of all other animals. It is the promise of what Aristotle called "distinctively human" development. The child begins to enter into possession of that vast human birthright which is transmitted through social heredity.

But in describing human nature we make only a good beginning when we prepare the first inventory of organic assets under the guidance of the biologist. For the social consciousness grows apace and the self-consciousness grows with it. The one furnishes the occasion and the other the agent for the self-judgments which are sure to follow.

What organism criticises itself? Desires begin to grow. They first emerge no doubt on the level of instinct. But they do not remain there, for human nature climbs to the higher levels of the personal, where action takes on moral worth. The desires themselves undergo change, and they give birth to other desires of a higher sort—those of longer range and not so quickly gratified. Out of the soil of the reproductive instinct grows the flower of love, but love is not the reproductive instinct. Sex impulse is imperious and often ruthless of others, but love is of another sort. Nor is it a mere refinement of its organic impulse. In the moral evolution the instincts remain, but out of them grow things different and higher—love, loyalty, sympathy. And under the influence of this higher growth and the ideals which nourish it the instincts themselves are modified.

That human nature is far more than a certain outfit of organic

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capacities becomes clear. The fallacy in that hoary generalization—"human nature is always the same"—ought also to become clear. How this pretentious, high-sounding error gets in the way of progress! Many think there is after all little hope of abolishing war. Why? You would have to change human nature, and that, of course, is not to be thought of, for "after the thin veneer of civilization is peeled off human nature is the same the world over!"

And the same hopeless outlook for fighting prostitution and other forms of social impurity to the finish often appears. "Oh, you would have to change human nature!"

But "human nature" is no static thing. It is changing all the time. When we think of human nature not only on the level of physical organism but also on the plane of personal experience we begin to see that the nature of a particular civilized human being is itself the product of countless ages of social evolution. Now in an evolutionary progress differences are quite as necessary as identities, when we pass in thought from one member of the evolving series to the next. Without the differences there would be no progress. Thus an evolving series means not only a certain necessary continuity but also changes, transformations. And the changes mean the entrance of new elements,—elements which were not "in" the series prior to their appearance either actually or "potentially." (?) An evolution which means progress—and all evolution means progress—is therefore a constant process of creation, new capacities, new powers of adaptation, new elements all the time. For this is the only tenable meaning of evolutionary development.

Now it is the business of education to guide this development so that it will be a veritable social and moral progress,—so that human nature shall become human character. Education is to see that behavior is transformed into conduct—action consciously controlled and directed. Behavior is essentially organic and non-moral, while conduct is personal and has moral value. The great aim of modern education is therefore to afford such training and instruction that the activity of the child and youth will be brought increasingly under his own conscious control. And the control will be in terms of those ideas having the largest measure of social value. Thus education must aim not only at the welfare of the individual but also at the safety of society and the permanence of its institutions.

Religious education is not essentially different in its objective from the education which society provides for its own welfare. But religious education has methods of its own and additional governing ideas which are broad and lofty and may be, and generally are, richly suffused with emotional feeling. The greatest of these religious ideas is the *Will of God*. From the Christian point of view this great ideal—the *Will of God*—is interpreted in terms of the teaching of Jesus Christ. He was never weary of setting forth an ideal of society on the basis of moral love and human brotherhood. This he called the "Kingdom of God."

In religious education the fundamental aim is to teach increasing control of conduct in terms of this great social-religious ideal—the will of God in human society. Loyalty and love to God with the correlative love for fellow men are the dynamic. This means that it is the task of

religious education to see to it that growing attitudes of God are nourished in the feeling and thought of our children and youth.

Thus it appears that while moral education and religious education aim at much the same objectives, there is a difference in method and material. In moral education the motivating of conduct is at first through imitation and habit, but ultimately through the growth of loyalty to abstract ethical principles. An act is "good" because it is *right*, and right may mean almost anything from what is customary in the group up to what is seen to be on the whole for the best interests of all, that is for the welfare of Society.

All this is excellent and the religious motive must certainly include it, for the moral law is the will of God. Nevertheless, the religious motive has some elements distinctly its own. These are such as reverence and love for God, and loyalty to God's will. The religious motivating of conduct gains greatly in warmth and power through personal attitudes and loyalties. All this, of course, is on the basis of a belief in God as the Supreme Person—the Divine Father as Jesus taught men to think of God, *and not as the projection of our highest social ideals.*

What then can Religious Education do with Human Nature? One answer should be that Religious Education can guide that development of human nature which is inevitable under the social conditions of human life. But this is a general formulation and the next question is How? What of the instincts, those powerful unlearned responses born in the organism—those instincts which are so often identified with human nature itself, and are on any view a very important part of it? One thing is very certain: that is that any modern effective education must utilize and build upon the instincts. But in using them education must modify them and in some cases transform them. Use by "sublimation" is an accepted doctrine in education, that is utilizing their primitive energy to furnish driving power for motives formed under more highly developed ideas of maturer life. But I think we ought frankly to admit that some human instincts will have to be transformed pretty extensively before a structure of conduct can be built upon them in harmony with the ideals of Christian education. Certain of these instincts must be severely curbed if not quite suppressed and made over if we are to take the spirit and teaching of Jesus Christ in serious earnest. Such are the instincts of anger, pugnacity (or the fighting instinct), jealousy, and greed. And it is very necessary to add that in the case of the sex-instinct the duty of repression must be uncompromisingly insisted upon. Only within the limits permitted by the laws of social purity may this powerful instinct be given right of way. The intensity and driving power of sex-impulse has made its control a battleground for ages. Only a strong loyalty to the ideal of Purity and Right is sufficient to hold in many cases. And when this ideal receives reinforcement by being identified with the will of God, religion adds its powerful influence. Safety to social institutions lies today, as it always has, in religious uncompromising insistence upon social purity and upon the fundamental truth that the laws which guarantee society's safety are the eternal laws of God.

The religious ideal is a lofty one. It demands the highest self-control and often requires very real sacrifice. But there is no other way.

Buddhism, the best of the great Oriental religions, has demanded for many centuries the laying aside of the easy life of nature in the interests of the life of the spirit. In this faith asceticism became the highest standard of spiritual attainment—an extreme of which Christianity does not approve.

And the spirit of the great prophets and teachers of ancient Judaism was steadfastly against all forms of "living according to nature."

Religion, if it is worthy of the name, must be able to transform human nature, so that the life lived under the religious ideal will be veritably a new life, radically different in many ways from the easy going life according to human nature on the plane of the physical.

What Can Religious Education Do With Human Nature?

HUGH H. HARRIS*

Human nature in the popular conception of the term means all the undesirable tendencies in human life quite unmindful of the fact that the more desirable tendencies are as native to "human nature" as these troublesome feral traits. If one would discriminate between original tendencies and human nature, the former fixed while the latter is constantly—if slowly changing, then religious education can do nothing for the original tendencies, but much with them; while it can do much for human nature.

"Human nature has for its core the substance of nature at large and is one of its more complex formations. Its determination is progressive. It varies indefinitely in its historic manifestations and fades into what, as a matter of natural history, might no longer be termed human. At each moment it has its fixed and determined entelechy, the ideal of that being's life, based on his instincts, summed up in his character, brought to a focus in his reflection, and shared by all who have attained or may inherit his organization. His perception and reasoning faculties are parts of human nature, as embodied in him; all objects of belief or desire, with all standards of justice and duty which he can possibly acknowledge, are transcripts of it, and justifiable only as expressions of its inherent tendencies." (Santayana, *Life of Reason*. Vol. I. p. 289 f. Quoted by Thorndyke, *Original Nature of Man*, Vol. I. p. 312.)

What, then, can religious education do for this complex and progressive something which we call human nature?

1. It can cultivate knowledge that will compel revaluations of things of worth. Appreciations, preferences, satisfactions are changed in light of new knowledge. Ideals are unrealized wants. These surely are based on knowledge and are enlarged as knowledge is extended. If the chief changes in human nature are its growing desires and their satisfactions, then increasing knowledge has been one way of changing human nature. Religious education through instruction can extend knowledge in the light of

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which the valuations of the human race are changed and thus its nature. This is indicated in the growing sense of the oneness of the human race and the sense of brotherhood.

2. It can cultivate attitudes that will compel the suppression of certain tendencies and the larger expression of others. The "sublimation" of the sex instinct in behalf of art, ethics, and religion is a case in point. The tendency is not changed but its redirection is making for a changed human nature. Incest is bestial, against human nature, as we say today. The race did not always say so. Religious education through its approvals and through its programs can cultivate those attitudes toward the Ultimate Reality as well as toward men and things that shall profoundly modify the original tendencies of man.

3. Religious education can cultivate skill in social and religious living that will make common exceptional attainments. The Boy Scouts and similar organizations are illustrating this principle at present. They are making every-day characteristics of the life of the Scout what were rare characteristics of boys of the generation before. Service, thoughtfulness of others, courage, manliness are made easy and common because the boys are *shown how* these qualities may be acquired. Skill is being generated that is transforming the nature of thousands of American boys.

4. Religious education can create social environments that will further make common exceptional and valuable traits of character. Taboo plays a small part, imitation a much larger part, and the social approvals and disapprovals together with opportunities for virile and worth-while self-expression a still larger part in the process. Coe in his "Social Theory of Religious Education" and Ellwood in his "Reconstruction of Religion," have both stressed this thought.

5. Through each and all of the above means, religious education can develop a reality of values that will change the center of personality. The transformation of a Paul from a narrow opinionated Jew into a world citizen is evidence of this transforming power of religious idealism. What happened dramatically in his case is happening in the lives of thousands of others in less dramatic but no less real fashion. So far has the center travelled from its beginning that one is forced to declare that he is "a new creation."

6. Not content with the best present attainment, religious education can develop leaders who can envisage a new race. Original tendencies will remain the same but human nature will be so transformed that the future will look back and smile upon the crudities of our present religious attainments. A "creative Christ" will recreate human nature into his own likeness. And these leaders, developed through religious education, will be the instruments in bringing forward the new race.

What is the Educative Process?

CHARLES H. JUDD, PH. D.*

In attempting to arrive at an understanding of the educative process, one must be on one's guard against the common mistake of confusing the educative process with the agencies and external conditions which society has set up to facilitate and direct this process. A school is indeed a place where the educative process goes on, but it is not itself the process. A course of study facilitates and in some measure directs the process, but it is after all only an external fact, not the process. The teacher conducts certain exercises and does what he or she can to promote the educative process, but the teacher, like the school and course of study, is merely an external factor, touching the process here and there and aiding its movements, but not constituting a part of the process itself.

The educative process is a series of inner changes through which an individual is transformed from an immature personality to a mature personality. Examples of such changes are exhibited in every person who comes into the world. For example, the infant is immature in the function of speech. The control of the vocal cords is at first primitive and immature. Slowly a change takes place in the individual and a power of producing articulate language develops. This is one manifestation of the educative process. The prentice goes into the shop clumsy and unskilled in the trade which he would practice. He watches his master, he tries his hand in the manipulation of the tools, and gradually he acquires that which is called skill. This is another exhibition of the learning process.

The educative process is in some measure conditioned by external factors. The child who grows up in an American home matures in one way as he develops speech; the child in a Chinese home matures in another way. The prentice under a skillful master makes more rapid progress than does the prentice who has the misfortune to be under an unskilled workman.

The educative process is in some measure conditioned by the physical characteristics of the learner. There are unfortunate individuals whose nervous systems are defective. Such individuals never reach full maturity. Their educative process is always delayed. We speak of such individuals as mentally retarded.

The educative process is also conditioned in some measure by the individual's health. Any form of disease which depletes the vitality of the individual is unfavorable to the educative process.

A wise control of externals is, therefore, of large importance as influencing the educative process. But one must constantly keep in mind the fact that the process is not identical with the externals. The individual who is passing from immaturity to maturity is not made what he is merely by external conditions, he is himself a developing personality which responds to all the external conditions and through his responses grows into a new and progressively more complex self.

In order to exercise the most wholesome influence over the educative process, it is necessary to understand what it would be if it were interfered with very little and what it may become under favorable and unfavorable external conditions. The educative process would go on in some form if

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there were no schools or teachers. The maturing child develops through contact with the world even if this contact is wholly undirected. In the course of civilization purely accidental maturing has been superseded by carefully directed plans of training. Such plans of training aim to save the child from developing through accident in a wrong direction and also to economize his energy and time by promoting rapid achievement of the best results of personal maturity.

We often become so absorbed in the external systems of training that we ignore the fact that the developing individual is the real center of the educative process and that his nature must be taken into account if the process is to be properly directed.

For example, the Puritans and many an earlier religious sect, finding that little children lack some of the moral ideals advocated by adults, assumed that children's natures could be suddenly transformed through vigorous punishment. We know today that moral attitudes must be acquired through long experience. We do not try to beat morality into children's nervous systems. We regard children as immature in moral matters and are patient with them while they pass through the long process of moral ripening.

Indeed, so fully has the conception of education as a gradual inner unfolding come to be adopted in modern educational practice that no one who is intelligent thinks of trying to organize any line of instruction without full regard to the natural stages of the maturing process. Our modern theory of education is based on a careful study of the way in which human nature progresses through inner impulses, as well as under the stimulus of external conditions. We seek to supply the conditions most favorable to the maturing process with the fullest regard to the individual and his peculiar needs.

For example, the kindergarten watches the child and when he manifests an interest in drawing or writing, he is encouraged by all the external appliances suited to his desires. In the same way at the college level, the elective system is designed to help the student to mature along lines dictated by his inner tendencies.

The conceptions of modern scientifically trained teachers with regard to their duties are determined by the view that the educative process is one of inner development. For example, the teacher of a generation ago used to assume, in spite of the obvious facts, that third-grade pupils ought to make perfect letters during the penmanship exercises. Today teachers are supplied through scientific studies with a series of standards showing what may in general be expected of pupils of third-grade maturity. The teacher judges children, not by the theory of perfection in penmanship, but by a series of expectations acquired through a study of human nature. Third-grade writing may not be perfect as judged by ideal standards, but it is entirely satisfactory when judged by a scale of values set up through a study of children.

The application of what has been said is obvious. One should study mature individuals of the most satisfactory type and thus arrive at some knowledge of the goals of development which can be reached. Then one should study immature individuals at various levels of development in order to discover the stages by which satisfactory mature results are attained. Third, one should study the means by which the process of maturing can be

promoted and one should study the methods of removing hindrances to development.

This means that there is no use whatsoever of offering to immature children materials of instruction which are beyond their grasp. It means that instruction must be graded and systematized in keeping with the demands of the natural processes of growth.

So far as religious and moral training are concerned, there is much need of study in order to secure a full knowledge of the successive stages by which individuals naturally progress to maturity. There is too much expectation in some quarters that goals can be reached by artificial processes which ignore the true inner character of the educative process.

There will be a science of religious education only when workers in this field make up their minds that their problem must be worked out on the basis of careful analytical studies of the same laborious type that have in recent years made us acquainted with the processes through which children pass when they learn to read or write or spell. If anyone thinks of the process of religious education as a series of external happenings, or if anyone thinks that he can describe the way in which religious life matures without careful study, let him study the history of secular education. The most important lesson of modern times for all types of education is the lesson that the educative process is an inner process removed from the eye of the superficial observer and unknown to the slothful and ignorant.

Education as a Unique Type of Experience

WILLIAM C. BAGLEY*

Education is another word for experience. School training and "real experience" are often contrasted to the disadvantage of the former, as in the hackneyed phrase, "Experience is the best teacher;" but experience in the last analysis is the only teacher. What the school attempts to do,—what, indeed, it is doing with increasing success as the art of teaching is refined,—is so to control the conditions of experience that the important lessons will be learned in the most economical and effective way.

The identification of education with experience, however, while clearly justified, is likely to obscure a very important service that education can be made to render,—a service, too, that "raw" experience, no matter how extended or how varied, cannot guarantee. The outstanding advantage of education as contrasted with raw experience lies in the fact that it enables the learner to transcend the limits of space and time within which the influence of raw experience is restricted.

A few years ago the newspapers reported the case of a Kentucky mountaineer who had reached at that time the advanced age of one hundred thirty-seven years. The precise truth of this report need not concern us; for the sake of the argument, let us assume that this mountaineer was born in 1787 and was still living a fairly vigorous life in 1920. His "experience," then, had covered the entire period during which our country under its present form of government had been in existence. Great events were transpiring throughout that period. There

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is no record that the mountaineer participated in these events, but this is not the point. Even had he been most fortunately circumstanced, he could have participated in relatively few. Though he might have watched the flatboats and later the steamboats sweeping down the Ohio, he would have been far keener than most of his contemporaries had he grasped even an inkling of what that incessant stream of westward migration meant. Though he had seen the factories multiplying in the northeastern states and the railroads stretching across the western plains, neither he nor anyone else living at the time could have foretold the significance of these happenings. He was old enough in 1820 to be a member of Congress. That he was not a congressman is again of no consequence to our illustration, for even had he taken part in the debate on the Missouri compromise, he could not have appreciated at that time its bearing upon the future of the nation.

Let us now contrast with this aged mountaineer a boy of eighteen, who, in 1920, had just completed his high-school course. Let us assume that he was a boy of good "native" intelligence (as the mountaineer may well have been). Let us assume also that he had had in his twelve years of school life some very good teachers. He was born in 1903, let us say. But did he not also live in 1787? Certainly if he had had the teaching that we have assumed, he *sat* in the Constitutional convention then assembled. He participated in its discussions. He took the measure of the members of the convention as accurately as the best judge of human nature in the group,—perhaps more accurately! He not only watched the tide of emigrants sweep down the Ohio; he knew what this tide meant,—and he saw the same movement from a half-dozen other points of vantage: from the summits of the Appalachian passes, from the Erie Canal and the Great Lakes, later from the Mississippi, the Missouri, and the transcontinental trails. The most significant events of the Industrial Revolution he lived through—and saw their meaning. He was with Fulton on the *Clermont*; he helped Whitney invent the cotton-gin, and Morse the telegraph, and McCormick the reaper. The black cloud of slavery he saw gathering long before it darkened the sky. With Lincoln he lived from 1809 to 1865, and perhaps he came to know the greatest American better than any of Lincoln's contemporaries knew him. He witnessed the complicated development of modern industry, modern agriculture, and modern commerce. He fought through the Great War and sensed dimly some of the perplexing problems that it left in its trail.

All this, of course, does not tell the whole story of this eighteen-year-old lad's "vicarious" experience. We have been comparing him with a man who, we have assumed, has actually lived through the same period. The boy, however, has lived much longer than these one hundred thirty-three years. He has not only retraced some of the most important epochs of human life as these are recorded in what we ordinarily call history; the world of men and things that he looks out upon is to him a vastly different world from what it would be did he lack the background and perspective that his "vicarious" experiences—his school "studies"—have given him. He has not lived through all or even an appreciable fraction of the long and toilsome researches by which the

secrets of nature have been revealed, but some of them he has lived through. He can see in the falling apple what Newton was the first to see. He sees the plant world through the eyes of Linnaeus, and the animal world through the eyes of Cuvier, Lamarck, and Agassiz, and the whole world of organic life through the eyes of Darwin, Wallace, Mendel, and De Vries. Nor have his attitude toward, and his understanding of, his fellowmen remained uninfluenced by what the master-minds have learned. If it is true that he has lived with the great figures of history, it is also true that he has lived with the great figures of literature, and because he knows Hamlet and Macbeth and Shylock he can see in human nature something that Shakespeare was the first clearly to see.

Even if "raw" experiences could be provided on a truly mammoth scale, then, they could not supplant the need for the vicarious experiences that the school with competent teachers can readily furnish. For the peculiar kind of experience which education represents, there is no substitute, because—

1. It transcends space in the sense that, through its influence, one may in effect live in far-distant lands, not infrequently gaining through vicarious experience a clearer conception of the conditions there prevailing than an untutored traveler could gain.

2. It transcends time in the sense that, through its influence, one may live in the past and gain a clearer conception of the conditions then prevailing than any person actually living at the time could have gained.

3. It reduces to terms of individual experience the vast sweeps of race-experience. The individual, so to speak, personifies the group. The group's struggles, extending over generations, become his struggles; its triumphs become his triumphs;—a fact of tremendous significance in the development of the spirit of kinship or brotherhood, expressed in the past not always happily in a chauvinistic type of nationalism, but having within it, as Mr. Wells has so clearly pointed out, the possibilities of a common bond uniting all peoples.

4. It enables the insights, inferences, and interpretations of the keenest and cleverest minds to become the insights, interferences, and interpretation of all normal minds. Thus genius, rare and exotic though it be from the point of view of its actual appearance among human kind, becomes through its fruits in a very practical way an almost universal possession.

5. It is clearly both the condition and agent of progress, permitting the accumulation and consolidation of gains from individual to individual, from group to group, and from generation to generation, and insuring as well the perpetuation of the ideal of progress and of its method.

What Is the Educative Process?

By WILLIAM H. KILPATRICK*

What do we mean by the educative process? How shall we analyze it so as to get maximum guidance?

Consider first the notion of experience. One's whole life makes up what we may call one's experience process. For certain purposes we may think of this as consisting of successive experiences—overlapping and interpenetrating each other to be sure. Experience implies, on the one hand, an agent and experiencer and, on the other, an environment and situation. An experience is essentially the interaction of these two factors centering about some focus of intenser awareness. Each factor in the experience, agent and situation, does something to the other, and each is in turn affected by the other. At the close of an experience, then, we find a modified agent and a modified environment.

Among the changes in the agent certain belong to a most important type. At the beginning of the experience the agent *had*—we might even say *consisted of*—certain tendencies to reaction. That is, upon proper stimulation, characteristic responses would be made. As a result of the experience these response tendencies have in some measure been modified. Certain responses called into play during the experience will be different thereafter in direction or degree. To this type or variety of change in the agent we apply the term education, and we speak of the process of making such changes as learning.

The educative process is then nothing more or less than the experience process considered from the point of view of its educative effects. We may also define conscious, intentional education from this point of view as the direction of experiences to the modification of character that more desirable experience may ensue.

In the experience process the focus of intenser awareness has important bearings. Consider any distinctive experience. Its focus of intense awareness seems always to be some interest (of the agent) the existence or well-being of which is threatened or jeopardized or at least seen as contingent. Typically this threat or seen contingency stimulates the agent to action, the effect of which, if successful, is to relieve the situation or otherwise make secure the threatened interest. In such case the threatened or contingent interest becomes, as we say, the end of endeavor. If the agent's existing stock of available responses acting along accustomed paths does not suffice to attain the end, a difficulty or hindrance, as we say, arises, and the agent must do something new or different (in kind or degree) in order to remove the hindrance and move on successfully towards the end.

It would be interesting, did space allow, to correlate with the analysis just made, the details of the modern psychology of learning, particularly in the light of the doctrine of evolution. A few words on the correlative psychology are in fact necessary to complete the discussion on the educative process. As the agent contemplates the threatened or jeopardized interest and its fortunes, certain other aspects

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of the situation are seen to be implicated as especially pertinent. This seen relationship is, in the degree of its felt intensity, likely to be recalled on later occasions ("Law of Association"). The same is in some measure true of all events vividly associated at the time even though thought shows no casual relationship. Again, as the agent takes steps to secure his end, his failures by the attendant annoyance tend to be avoided in the future, while his successful movements tend by their very satisfaction to be repeated thereafter. In this way one is said to "learn by experience" ("Law of Effect"). We can see, too, how the successful pursuit of aims is facilitated by the factors of mind-set and readiness for pertinent action, or, as some would say, of preparatory and consummatory reactions. The very nervous system lends itself by selective set and readiness to the pursuit of aims.

A more detailed analysis of the steps in the typical educative process may prove helpful. Four such steps may be stated. (1) Some on moving activity is under way. Some interest has been put in jeopardy and the agent is moving to make it secure. (2) Some hindrance or obstacle intervenes. The movement is thwarted. The old supply of responses working in accustomed ways does not suffice. Something new or different is needed in kind or degree of response. (3) The agent sets to work to get this new (kind or degree) of response. His procedure may vary from the most original and independent scientific search to the most barefaced acceptance upon unsupported authority of the proper response to make, the proper course to pursue. (4) The agent applies his newly got response to the removal of the hindrance with the consequent resumption of the balked activity.

The distinctive learning here is clearly the way out of the difficulty, the "new response" as we called it. From the psychology given above we can readily see how the agent's inner (or nervous mental) resources are in mind-set focused on the end, with readiness to see all the factors pertinent to controlling the situation and with like readiness to take all steps necessary thereto. We can further see how the mistaken steps (the failures) drop out—are henceforth avoided—and the successful steps are (by the law of Effect) fastened in the agent's nervous system as new responses. So that he comes out of the experience with its lesson, the new response, well differentiated (success from failure) and well fixed as an abiding acquisition. Psychology warrants the added statement that within reasonable limits, the stronger the mind was set on the end and the greater the obstacles successfully overcome, the greater was the satisfaction of success and in consequence the more abiding the learning.

We may now contrast with the foregoing analysis with the ordinary and traditional conception of the learning situation. It is rare to find nowadays this older point of view put forth in all its traditional detail, but certain features are still clear. The school is a preparation for adult life. In that adult life certain responses will be needed. The feasible of these are selected and arranged into a "course of study" consisting of detailed "subject-matter" requirements expressed usually in symbolic form and restricted in the main to information and skills. These the teacher will "teach" and the children are expected to "learn." A century

ago it was seldom supposed that the pupils could feel any lively interest in this acquisition, and provision was made accordingly. It is still often held that only extrinsic interest can be aroused, perhaps by marks and prizes or by threat of penalties, perhaps by rivalry of teams and the like. In any event "subject-matter" is something alien to be learned now and held more or less in cold storage for future adult use. In particular this contrasts strongly with the place of subject-matter-of-learning in the preceding analysis in two respects. First, the traditional subject matter, bank discount or the kings of Judah, does not come before the child because a crisis in his present life has arisen which can only be met by applying this knowledge of bank discount or of the kings of Judah. It is before the child for learning not for any reason of his present life at all, but solely because his elders think he will later need it. Second, supposing the "subject matter" is "learned," the child has no present use for it beyond showing that he has "learned" it. In the former analysis the subject matter was learned because it was then and there needed, and being needed it was applied at once and the need was relieved. We have then not only an entirely different motivation for learning,—one inherent and intrinsic making essentially for morality as the other is extrinsic and artificial and makes essentially for unreality—but we have such an occasion for practice as tests on the one hand the correctness of the response, and on the other whether it has in fact been learned. The moral and practical differences between typical instances of the two learning situations are indeed great.

Some may be a little troubled as to whether we are not in some measure undervaluing the accumulated race experience on the one hand and the need of the teacher on the other. The answer to both is by all means no. Imagine a very simple illustration. A small boy is for the first time undertaking to put on his own overshoes. Here we have a bit of race-experience, the disposition and ability (skill and knowledge) to put on one's own overshoes. This race experience was long ago acquired by his mother, and two years ago by his sister. So far it has been to him only potential subject-matter, now it becomes actual. He enters upon the experience, but soon finds the very existence of his new interest (putting on his own overshoes) jeopardized. Without stubborn efforts he will fail. This fact stimulates him, he makes efforts, he notices as never before where the shoe sticks. His mother suggesting, he pushes his toe in further, he pulls the open end carefully over his shoe heel. When it is on far enough, he pushes the shoe heel firmly down into the overshoe. By pulling and pushing at the right time and place he has succeeded.

Did the child need to learn? Indeed, Yes! Did his mother help? As truly Yes! Did the race experience enter? Yes, his mother being herself in possession of this bit of it mediated it to her boy. The race-experience is great in amount and much interrelated. Learning any one part facilitates learning the related parts. So here as is evident. And the adults already in wider possession of that race experience are essential to its adequate mastery within the requisite limits of time.

We have so far spoken as if all the learning that results from any one experience consists in acquiring the one response, the way out of the

hindering difficulty. As important as this is, it is far from the whole of the learning. To fix ideas, let us call that attention which is given to the end and to the way of attaining it the focal attention and the corresponding learning the focal learning. The little boy's learning to put on his overshoes well illustrate this. But there were other matters of attention that got implicated with this. Let us call these marginal attentions and the responses to them the marginal responses. For instance the little boy in discouragement at one point said, "I can't do it. I know I can't." When, however, he had finished he was exultant: "Look, Father, I put on my overshoes all by myself." Clearly his self and its successes were matters of marginal attention from time to time during the process. He comes out with increased self-respect. Also his sister was not as sympathetic as he thought she ought to be, he even detected at one point something like a jeer. This lack of sympathy he resented, another marginal response center with its corresponding attitude building. I fear he loved his sister less, at least for a while. But his mother was all sympathy and help. Here another marginal response center, and from it a corresponding increase of love for mother and confidence in her. It is not necessary to think of these changes of attitude as great from any one experience, but it seems absolutely certain that out of our marginal responses come in the long run the attitudes that make or mar this or that aspect of the world about it. There are many other of such marginal learnings, but these will suffice to illustrate the principle.

We can state now more exactly when learning has in fact taken place. There are two criteria. One was implicitly given earlier: Does the learning suffice to remove the hindrance? Does the balked movement go forward as it should? The second criterion grows out of the last few paragraphs. Consider again the small boy and his overshoes. In learning to put on his overshoes for himself he has taken a step forward in life. He is on this point independent and self-directing where formerly he was dependent on others. His experience process has been in so far made over, elevated, enriched, and all his learnings, focal and marginal enter. From this point of view Professor Dewey has defined education as the continuous reconstruction of experience. We may then lay down as our second criterion of learning: That anything is satisfactorily learned only when it is so learned as to re-enter and remake experience. Learning thus serves first to further the experience in which it was learned and second to remake, elevate, and enrich subsequent experience. Only as both services are performed may we say that learning has truly taken place.

In conclusion then of the whole discussion, it appears that we have two opposed analyses of the educative process, one entrenched in custom and tradition, the other asking for consideration and acceptance. The analysis that most would call new seems, curiously enough, to contemplate the very oldest kind and condition of learning that we know, namely the intrinsic learning of all ordinary out-of-school experience. It asks us to give up an artificial and unsatisfactory school learning and to take instead a type of learning so closely based on the original kind of learning as to utilize its intrinsic values. The traditional and

customary analysis seems to have been accepted after Aristotle had formulated extant knowledge. It was judged then a quicker and better process to require children to spend an otherwise wasted childhood in "learning wisdom" from the wise. So stated it might seem a proper course. But examination seems to disclose defects. The wisdom supposed to be learned turns out to be rather the memorization of formulations, and so to bring information rather than knowledge, not to speak of wisdom. Moreover this information not having been learned under conditions of need and use somehow doesn't work when it is needed or as it is needed.

Still further, in order to make children work under such conditions it was found necessary to reduce what was to be learned to such things as could be assigned as tasks and for which children could be held accountable. With this decision the finer side of character building, all pertaining to habits, ideals, and attitudes, had to be put more or less aside, and to this day is practically disregarded so far as actual school requirements go. And it must remain disregarded or at least undervalued so long as our schools live on a regime of set tasks.

The analysis of the educative process here proposed contemplates a continuous remaking of child experience so as to be constantly elevating and enriching it. It emphasizes activity, such activity as enlists the whole child—mind, soul and body. It thus seems best suited to utilize the conditions for learning as disclosed by modern psychology. In particular it appears to care for all types of learning, including especially those now in effect disregarded, habits, attitudes and ideals. It makes special provision for marginal learnings on the idea that out of these come the ideals and altitudes which most constitute the good character. That an adequate technique for securing all this has been worked out is not claimed. In good part that remains to be done. But it is claimed that on some such basis as that here laid down child nature is more thoroughly realized than on any other conception yet advanced.

What Is the Educative Process?

ERNEST C. MOORE *

If any one will meditate upon the difference between a child at birth and that same child when he becomes a mature and efficient man he will realize what the educational process is. We are all pretty helpless when we come here, quite surpassed in most things by the young of other animals whose nervous organization is so definitely set up that they begin at once to do most of the things which life requires of them with almost as much precision as they shall ever acquire. Not so with us. Man is the learning animal. The others deploy their instincts. They perform their predetermined activities. Generation after generation they repeat the narrow round of acts their parents performed before them. Improvement, if it comes at all, enters at birth through variations in nervous structure. But the human organism is born incomplete, a thing of vast possibility but without definiteness of actuality.

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This first nature of ours is on-rushing, dynamic, a thing of high engine power. It hurries us into the activities we find going on about us. It doth not appear in our members at birth what language we shall speak or what deeds value or what acts perform. We are shaped by our surroundings, we imitate our group fellows, grow up in the likeness of our familiars and little by little learn to do the things which they do, to value the things which they value and to care for and cherish what they care for and cherish. There is something awesome about this. Our dependence upon our elders, our models, our teachers, our neighbors, is positively terrifying. Imagine with Oliver Wendell Holmes "all the infants born this year in Boston and Timbuctoo to change places." Imagine with Dr. Coursault, Martin Luther growing up in China, or Socrates in Prussia, or Abraham Lincoln in the Russia of Lenine.

It is quite clear that we are creatures of many possibilities at birth. If we were translated to a Chinese home, we would learn Chinese as readily as we learn English from the parents who begot us. If we had grown up at Sparta, we would have regarded stealing as a virtue and killing as an ideal. If we had lived among the Aztecs we would have believed in and practiced human sacrifice; or if we had grown up among any other of those many interesting peoples whose curious views and practices Sir J. G. Frazer describes, our views would have taken the color of their views and our life would have shared with theirs. The inevitability of all this is so great that the scientific name of the thing we are describing is social heredity. Of it Professor Baldwin says, "It is inheritance; for it shows the attainments of the fathers handed on to the children; but it is not physical heredity, since it is not transmitted physically at birth. . . . It is hereditary in that the child cannot escape it. It is as inexorably his as the color of his eyes and the shape of his nose." And of it Sir E. Ray Lankester declares: "The heredity with which civilization is most supremely concerned is not that which is inborn in the individual. It is the social inheritance which constitutes the dominant factor in human progress."

Education in its truest conception is the selecting of the environment in which the young shall grow. It is choosing the surroundings for them, providing selected models, selected influences, selected opportunities. When we try to sum up the process in a phrase we say that the objective of education is character or training for citizenship or the making of personality or preparation for complete living or perfecting the individual. Strangely enough, though these terms sound very different, they all mean the same thing. They are the inclusive resultants of a process which I think is almost perfectly described by Hegel in the assertion "Pedagogy is the art of making men ethical. It looks upon man as natural and points out the way in which he is to be born again. His first nature is to be converted into a second spiritual nature in such a manner that the spiritual becomes in him a habit."

Another and perhaps a clearer way of saying this is, we are born individuals and must become socialized individuals or persons. We all come of a very old family. No one knows how old it is. Speculative scientists offer us a choice of 1,500,000, 1,000,000 or 500,000 years as the probable time period that our ancestors have been wandering about the earth's surface. If we take 500,000 years as the more probable time and represent the life of our family by a line every inch of which shall stand for ten thousand

years, that line must be fifty inches long and only the last half inch of that line stands for the time during which our family has been civilized. A larger part of the line stands for barbarism and almost all of it stands for savagery. It is clear from this illustration that the young could learn to do many other things than the few selected things we seek to teach them. They could learn other ways of life than the way we call civilized. Civilization is a new way so recently found that there is grave danger of losing it. It is a habit so recently formed that it lacks established permanence. It is an ideal as yet but half emerged from the matrix of savagery. As a consequence such heredity, both physical and social as the young child is heir to, may solicit him to return to savagery with more insistence than counter promptings to cultivate a clean heart. His own impulses will drive him hither and thither and the variegated environment with which nature surrounds each one of us gives encouragement to all kinds of promptings, evil as well as good. If man is a garden, when uncared for he is a weed garden wherein idleness, improvidence, fear, credulousness, ignorance, craftiness, suspicions and violence of every description readily take root. He is not born distinguishing mine from thine and if his surroundings encourage it he learns to steal as readily as to withhold his hand. He is no more a conserver than a destroyer, no more a truth-teller than a liar, no more a protector of life than a murderer, no more a saint than a fiend. The history of the race shows him an exceedingly versatile creature in whom the spiritual does not readily triumph. Nor is that at all surprising, for if we look at his ancestral tree it seems altogether likely that our human family has to date produced far more thieves than honest men, far more idlers than workers, far more destroyers than conservers and far more murderers than protectors of life. Indeed, that is what we mean when we say that civilization is a new way of living, a habit which as yet is only skin deep, a discovery in race terms of only the day before yesterday.

Society, if it wishes the individual to be useful or, indeed, even endurable, must make of him something quite different from what he will become if left to himself to grow up indifferently. He must be taught to think mine and thine habitually. He must learn to use foresight, to prefer to help and assist rather than to strike and cause pain, to think of his neighbor's welfare as well as his own welfare, to put himself habitually in imagination in the other person's place, to do as he would be done by. He must learn to think and act from the standpoint of the race. His individuality must be socialized or brought to take the point of view of all men. He must universalize his deeds by habitually asking himself, "Can my act become a rule for every man?" That is, he must become kind, i. e., one who leads the life of mankind. In short, we are born individuals, we must become persons.

There is a vast difference between an individual and a socialized individual. "Bring before a class of boys in school a new mathematical problem and you may easily be offered as many solutions as there are boys in the class. Instruct them and you may get one answer from them all." (Sir Henry Jones.) All instruction seeks a similar unification. Ask a group of college students: "What is the purpose of the United States?" or "What is meant by self-realization?" You will perhaps get as many answers as there are students present. Teach them and, if you succeed, their understandings and their wills will henceforth work without opposition for they

will be of one mind concerning that about which before they differed. At that point they will be dependable, trustworthy and responsible. It is not, I think, forcing the interpretation to say that upon these points they are now socialized. They are certainly very different from what they were before. They have put on a new nature, they have a spiritual insight which they did not before possess. Henceforth they operate differently for and with their fellows for they are use understanding. It is the possession of such insight concerning the issues of life that we mean by character, such social obligatoriness as that possession involves that we mean by citizenship and such a transformation of the isolated, arbitrary thing we call the individual that we mean by the putting on of personality or converting his first nature into a second spiritual nature.

The word *person* has many meanings, all of which have some flavor of worth in them. It seems to have been compounded by the Romans as a name for the actor's habit of impersonating his character through a mask. The person comes by personating or taking the part of. The word *person* becomes a technical term in Roman law used to denote a human being possessed of full legal rights and liable for the performances of corresponding duties. A child, an insane individual, and a slave were not persons; that is, a person is one who can do and does certain things. To personate means to play or to act a certain part, in this case the part of the fully privileged citizen. The socialized individual, of whom we have been talking, seems to us to be properly described as a person. He is the individual who has learned to play a social part, who impersonates the social man giving as well as taking, doing as he would be done by, putting himself in his fellowman's place, universalizing his thoughts and his deeds and living not his own life merely but the rich, full, inclusive and comprehending life of his kind. The process of education is the process of making such persons; of making the individual over in terms of the race, of transforming him by developing within him a race memory instead of the pitiable little span of recollection which enables him to recall only what has happened to himself, a race understanding and outlook rather than the pathetically narrow understanding and outlook which belongs to the untaught, and race purposes and deeds rather than the private and particular strivings which non-cooperating he might indulge in. The race has experimented for a long time and is able to teach us what things are proven, lovely, and of good report. Education is, in short, the process of making over our inheritance to us, of putting us in secure possession of what mankind has thus far learned to value, to cherish and to do.

Contrasting Views of the Educative Process

J. O. CHASELL*

I

Ding's cartoon of the teacher equipped with an armful of books and a funnel, standing non-plussed before the task of pouring the knowledge contained in the books into the head of an obviously bored and rather recalcitrant Tom Sawyer, pictures a very common view of the educative pro-

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cess. The assumption runs, if I mistake not, something like this: Here, on the one hand, is "the child," ignorant and receptive. Here, on the other, is adult life, the race experience. We must lay out all that the child should know in order to be an adult, slice this up into pieces appropriate to each age, put it into text-books, and assign. The pupil's part is to learn, or more usually, to memorize, and show that he has memorized by reciting and passing examinations.

This view, encountered more frequently in practice than in theory, is, I think, totally fallacious and harmful, and so far as it is followed defeats the real aims of education. Some of the respects in which it breaks down I wish to enumerate (without, it may be hoped, undue exaggeration):

(1) "The child" is not naturally in a docile and receptive state of mind. He is busy following interests of his own, engaging in important adventures, real or in imagination, and is asking innumerable questions toward carrying them out. The flood of impressions from the "experience of the race" is a digression, a distraction, to be combated as well may be. School hours are endured either passively or by such entertainment in the way of dime-novels, notes, squeak-beans, or paper wads as can safely be indulged in on the sly. In the Sunday School class, unless the teacher is a strict disciplinarian, the time is pleasantly spent in discussing basketball scores, new shoes, and girls, in reading the funny paper or making facetious remarks.

There are, consequently, several outcomes of bad effect educationally. The pupils develop a divided state of attention—just enough is directed toward the teacher to save from disgrace; the rest is employed in the real business of living. Efficient work of any sort is, of course, impossible, and the intellectual habits taught are abominable. Again, as little is learned as is necessary to "get by." Methods which will expedite this process are eagerly sought—cramming, looking in the book, using a pony, bluffing, and other means of deception. Thirdly, bad attitudes toward school are almost certain to be formed. If there is much coercion, resentment and hatred of "learning" follows. In any case, the end of schooling is looked forward to as a release. A capable New York boy of fourteen quits with grammar school graduation and tells me his mother wants to send him to high school and college, but "I can't stand any more of that stuff." 75 per cent of children in New York state are out of school by the age of seventeen, and only 10 per cent for economic reasons.

The teacher, likewise, by ignoring the present interests and activities of the children, has several wholly artificial and unnecessary problems thrust upon her: (a) the problem of discipline, or "Keeping order" (i. e., preserving the appearance of receptivity). With this go as a rule ruined nerves and voice, an unchristian arbitrariness, and, if a military rigor is actually maintained, an abandon on the children's part to unrestrained impulsiveness when away from authority. (b) The problem of making the subject matter interesting. Either the artificial stimulants of prizes, contests, marks, or exemptions must be resorted to, and the educational drug-habit formed; or the tasteless subject matter must be artificially colored and flavored by the use of "points of contact," "illustrative material," picture-pasting, stories (of the "dressed-up generalization" kind), etc. (c) The problem of cheating.

(2) The assignment-learning theory breaks down, in the second place, because it is psychologically impossible to communicate ideas in this fashion.

Ideas are not entities to be tossed about or taken as pills. They express ways of looking at aspects of experience (they might be called behavior-sets), and cannot be grasped unless the communicant have a sufficient basis in actual experience, and can share the point of view or purpose of the communicator. Science taught as a body of facts is not science, but a body of facts, more or less meaningless—for the distinctive thing about a science is the scientific purpose or way of looking at the problems, to which the facts are but tools.

No amount of repetition of the phrases, "God is love," or, "Love your neighbor," gives any essential understanding of their meaning. The flood of platitude, or purely verbal thinking, with which everywhere "counsel is darkened" is due to the attempt to convey meanings apart from the sort of situation in which they arose. Because the so-called "religious truths" mean next to nothing in the young minds upon which they are "impressed," it becomes necessary to "make truth vivid," to use repetition, analogy, and other aids to confusion. Teachers who themselves are the victims of this process repeat glibly phrases deprived of all vital meaning, and so the blind lead the blind.

(3) But even supposing the "idea" were "gotten across" in a more or less accurate way (by means, say, of stories which put it into a concrete meaningful setting), we would be mistaken if we inferred it would then necessarily effect character. Lesson systems that count upon producing the good life by telling stories about it, or talking about it, are relying upon principles of "ideo-motor action" and of "transfer" that psychological research has failed to justify. There may be achieved, perhaps, a change of the verbal-behavior of pupils in the presence of the Sunday-school teacher. A Sunday School Self may be established, but that is far from living the good life and building a stable every-day character.

(4) Emotional attitudes and appreciations simply cannot be assigned and "learned." The intellectual fallacy that by reading and talking about a trait (usually in pious Sunday-school jargon), you somehow are more likely to display it, has crippled religious education as much as any other one assumption. It is the key to the inability of the "new movement" to replace the old revival method which effected real, tho catastrophic, changes. Modern religious education tends to take children where they are and leave them where they are. How may desirable attitudes be formed? The teacher whom I heard expel some boys and command them not to come back till they had changed their attitude was wrong, but no more so than another teacher who got his boys to say that Love meant being kind, being like Jesus, visiting sick people in the hospital, carrying flowers, etc. Nor can I see that "service" activities embarked upon moralistically are much better.

(5) But supposing, again, that ideas could be impressed, and attitudes inculcated (and there are ways in which indoctrination is possible), we would have no right to do so, for we are unable, in this rapidly changing world, to envisage what is right and best. Life is a voyage of discovery we take together. No one has the chart revealed; there is no fixed creed or moral code. It may be that "Love God and do as you please" or "Intelligence and Communication" are the guiding principles, but who will dictate beforehand where they may lead?

(6) Finally, the human products of this educative process are pitiable

indeed. They do not know how to plan for themselves, they lack real judgment. In school, "exams" serve as the judge. Colleges set up hurdles at their gates so that, says Edward Yeoman's, "Is it any wonder that the colleges find in their pasture too large a proportion of good jumpers who keep right on jumping examination after examination, until they finally jump out, with a certificate for jumping." The logical product of the system is portrayed in Van Loon's cartoon of the president pointing proudly to his graduating class—a huge filing-case! The examinations life sets are not of the power to regurgitate predigested replies to questions.

Lacking purpose and self-direction pupils fall into life. The war comes as a God-send of something "real" to do, saving them from unenlightened, unsatisfying jobs. They seek dancing and movies and other "amusement of escape" because they have not been taught to get fun from a life worth-while.

I would not for a moment assert that the assignment-learning view of the educative process herein characterized (or caricatured) is the only one found in present-day schools, or that it prevails altogether in any one school. But I do surmise that it is the most common view, and that in so far as it is controlling, the above criticisms hold good and that the above evil consequences may be expected. Let us, therefore, flee from the devil and turn our eyes toward heaven—the ideal educative process.

II.

There is manifest a wide-spread tendency to discover how growth actually does take place, and to formulate the educative process as the way in which growth may best take place. This approach is especially concerned with what is called character, it is after a process for making new kinds of persons, new selves having new ways of living, and not for merely adding knowledge accomplishments onto present selves—it seeks, in short, the psychological process of religious education.

It finds that the best growth comes in the pursuit of interests or enterprises that involve real work in the carrying out. A strong purpose, it finds, provides a powerful drive that means the putting forth of much effort and the likelihood of success. Difficulties encountered in the way stimulate real and heartfelt thinking, the acquiring of information and the development of talents and skills for dealing with the problem. Much subject matter is studied; not subject matter as something to be memorized, but subject matter as the situation itself and the materials necessary to meeting it. Strong purpose means eagerness, zest, and satisfaction as the process goes forward, and great satisfaction upon its successful conclusion, so that those things learned during the process will tend to be firmly fixed and pleasantly recalled or repeated. It also means that healthy, on-going attitudes will be built up along the way. It contemplates such educational outcomes as (1) new capacities and insights actually functioning in present life, (2) new interests and attitudes—self-confidence, love of activity, and the constant appearance of purely intellectual or aesthetic interests—in short, real enjoyment in a rich purposeful life.

It realizes that individualization and socialization of the most effective sort take place thru participation in the give and take of social activities and so it fosters co-operative enterprises more than purely individual interests. It seems really to produce the social motives we sometimes talk about, but

seldom secure. It realizes that the truest religious experience and finding of God comes in fellowship, and it sees the essence of fellowship in the sharing of a strong common purpose, especially if that purpose is serious and of social import, demanding a strong sense of interdependence.

It believes that "a life unexamined, uncriticized" is still not worthy of man, and it stimulates a really intelligent worship, planning and criticism, thru the necessity of choosing from among many possible interests, thru the keen desire to complete enterprises successfully, thru the sense of social responsibility for what is done.

This whole view has been formulated into what is called the Project Method, which is not only a method, but a philosophy of life. It does not see education as a preparation for life or as something apart from life, but as the method of intelligent living, "getting from the present the degree and kind of growth there is in it." It holds that the shared life of thoughtful (or, if you prefer, prayerful) initiative and enterprise is the most educative and the most worthwhile. A project means simply a unit of purposeful activity and there may be as wide a variety of such as there are phases of experience. Printed courses of study as we know them naturally vanish and in their place appear syllabi of suggested activities with references to source material. The school remains as the center of activities (which, however, extend thruout the community) but "curriculum" and "requirements" are gone, and the problem becomes that of making our common life together (children and adults) as educative as possible. The educative process becomes equivalent to the process of scientific or reflective experiencing.

The failures of the old view as indicated in the six counts noted above are "swallowed up in victory" for

(1) The present interests of the children, instead of being ignored, are enlisted. Discipline disappears as a teacher's problem; while responsibility and self-control become felt obligations of the individual members of the group.

(2) Race experience is not wasted and forgotten but becomes meaningful and valuable because seen in its natural connection with the carrying on of present life. The idea of God is really apprehended, on the basis of the experience of God.

(3) There are no ethereal "ideals" developed apart from practice, for aims and standards are here evolved in the process of living in order better to control that process; they pass at once into currency. There is no problem of "transfer" from school to life; the children learn how to live by living and how to work with people by working with them.

(4) Attitudes of the best sort are formed galore, in the natural way, i. e., as the emotional reaction of the person to what he is doing and experiencing. The resentments, divided-attention, and neurotic dreamings that result from drudgery and coercion are gone and in their place is happiness and a healthy single-mindedness.

(5) There is no preordained way of life taught, except as Love is a way of life. Individuals learn freedom by practice in thinking thru and controlling their own conjoint destiny. Is not this the true meaning of Democracy and Personality?

(6) The logical product of this process are not persons who do not know what to do with life, but persons absorbed in varied interests of gen-

uine social significance. Chesterton says of H. G. Wells that "he is the only one of his many brilliant contemporaries who has not stopped growing. One can lie awake at night and hear him grow." It might well be said that he who lives the good life is he who grows and makes others grow, whose activities lead on and on, from purpose to purpose, from achievement to achievement; this is the meaning of the more abundant life.

"Vocational guidance" as something added on to the school curriculum becomes superfluous. Children from the time they commence school have a career, a vocation, in the sense of an occupation having a purpose. The problem of "life work" is simply that of further specialization in executing some community function for which one has found oneself most nearly designed.

I may best summarize by an illustration. The leader of a club of high school and working boys discovered that members of the group were much excited over the Ku Klux Klan. He promptly looked up the K. K. K. headquarters and had a delegation of four organizers address the group the following Friday night. At the conclusion of the meeting a number were ready to join the Klan. The next Sunday the leader opened a discussion of whether the K. K. K. exemplified Christian principles, but attention soon switched to the problem most crucial to the group, whether "the negro" was inferior to "the white" (the church is located in the edge of the New York negro district). A college student taking anthropology happened to be present and made a wholesale attack upon the "facts" set forth by the K. K. K. and the sources of authority quoted. The next Sunday, therefore, was spent in comparing authorities. Encyclopedias and anthropological treatises and textbooks were produced and passages read with great earnestness and eloquence. It was decided that an anthropologist should be called, and five dollars were raised for the purpose. Next Sunday he came and was bombarded with questions. Three of the fathers were present. The project is not yet completed, but the following educational outcomes may already be noted:

- (1) An almost completely transformed attitude toward negroes. It has been agreed that there is as yet no scientific evidence of intellectual differences between negroes and whites, and that if such were to be discovered it would imply that "the negro" is inferior. Since these boys will be in close relations with negroes for the rest of their lives, this new attitude is an achievement of great community value.

- (2) The mastery of an amazing amount of pertinent information; a new interest in discovering the truth; and a developing skeptical attitude toward "facts" as pictured by propagandists. Readers of Lippman's *Public Opinion* will appreciate the significance of this.

- (3) Some slight inkling of what is meant by the scientific method of dealing with social problems; also, perhaps, some recognition of its close connection with the Christian point of view.

- (4) The discovery of the fascinating science of anthropology (seen in its relation to "life situations"); and a profound admiration for a distinguished anthropologist who also happens to be a "foreigner" of Jewish extraction!

- (5) A new appreciation of the value of a good education, previously doubted by some.

(6) The birth of a whole litter of "things to do next" after this project is done; the problem is not what to do, but what not to do.

(7) None, so far as I know, now expect to join the Klan, and there is even talk of organizing teams to speak against it.

Here is human remaking of the most profound sort! It must be added that the pastor has been questioning the why of an anthropologist at a Sunday School, and why the Bible lessons are abandoned. But that is another (educational) problem.

Notes

Professor George A. Coe is spending some months in California.

Dr. Wm. Byron Forbush has become the Director of the National Honesty Bureau.

Hammond, Indiana, reports for the district, 115 week-day classes and 3,100 children enrolled.

The offices of the R. E. A. will be removed to a down-town location in Chicago on or before May 1st.

The Community Training School for Church Workers at Columbia University is in its tenth year.

The Christian Fundamentals Association is proposing that it shall issue its own series of Sunday school lessons.

According to a decision of the Superior Court of California, the schools of that state must regard the Bible as a sectarian book.

The National Daily Vacation Bible School Movement is preparing a brief collection of hymns and songs for use in the schools.

The Baptist Board of Canada has adopted resolutions strongly recommending the organization of church schools for week-day religious instruction.

The Director of the National Association of Daily Vacation Bible Schools reports that records of 2,652 individual schools have been received in his office.

Toledo, Ohio, reports 105 classes in week-day schools with considerably over three thousand enrollment. This is a gain over last year of 11 classes and over 600 pupils.

Rochester, New York, reports 16 churches conducting week-day classes, with apparently 63 classes and a total enrollment of over 1,250. This work was formally organized last year.

"The Seventh Annual Announcement of the Malden School of Religious Education" calls attention to the fact that this school is now in its seventh year of work under the direction of Prof. Athearn.

The Presbyterian Board of Publication and Sabbath School Work issues

a very helpful pamphlet entitled "A Church Program for Promoting Christian Family Life."

Colleges in Canada are co-operating with the Y. M. C. A. in offering training courses including Religious Education for the Association secretaryship.

The Jewish Institute of Religion has been organized for the advanced study of religion under the leadership of Dr. Stephen S. Wise of New York City.

"The Parish and Church School" is the name of a modern magazine on principles and methods published by the United Lutheran Publication House.

The School of Religious Education of Auburn Theological Seminary has again given a winter short course of intensive training covering work for five weeks.

New Cambria, Missouri, has only two churches; but it has a big idea: the two Sunday schools have united in The Federated Sunday School of New Cambria.

The General Secretary of the R. E. A. has a new book on organization and supervision in the press with the George H. Doran Co.; it is entitled "Organizing the Church School."

The Religious Education Association with the aid of the Committee on Social and Religious Surveys is revising the records of week-day schools, bringing the list of schools up to date.

The Inter-Fraternity Conference has prepared for distribution a very helpful straightforward discussion of the sex problem for college men. Those desiring a copy should write to Mr. John J. Kuhn, 115 Broadway, New York City.

The second annual announcement of the program of "Religious Education Extension through Lectures and Private Classes" by Dr. and Mrs. Wm. H. Boocock in Buffalo, indicates that this private venture is meeting with approval and support.

The American Library Association has prepared a short book-list of "Gifts for Children's Book Shelves." During 1923 it will continue to issue, at the request of the Library Commission of the Boy Scouts of America, recommended lists of children's books.

IF YOUR SCHOOL

Sends its "catalog" or its printed programs showing how it is doing its work, that document goes into the permanent files of this office, both to help others in planning today and to form a part of the historical material for the future. Send to:

THE RELIGIOUS EDUCATION ASSOCIATION

1440 East 57th Street, Chicago, Ill.

A Working Library*

SUGGESTIONS FOR A SMALL RELIGIOUS EDUCATION LIBRARY

Every church may reasonably be expected to provide the necessary tools for its workers in religious education, and hence to maintain a library of the most useful books and magazines on this subject. The following list indicates what a library of this sort might well contain. In divisions that contain several titles on the same subject the book that is regarded as likely to be most useful to the largest number of persons is named first. This arrangement will assist the worker in making his purchases. The present list is not adequate for research or for professional workers in religious education. The purchase of one book under each heading would provide a library of about thirty volumes.

The school should hold at least one membership in the Religious Education Association, Chicago, \$4.00 a year.

(All prices are based on latest quotations of publishers, but are subject to change.)

I. THIS SCHOOL

1. Historic material concerning this school, including an exhibit of pupils' note-books and other hand work; specimens of text-books and other teaching material; reports of class activities; teachers' reference books and helps; graphic presentation (charts, statistical tables, etc.) by the Secretary, of the chief facts concerning enrollment, attendance, causes of absence, punctuality, receipts, and expenditures for Christian work; typical orders of worship and special programs.
2. Year-books and reports of the denominational department of religious education.

II. GENERAL WORKS OF REFERENCE

1. Standard, one Vol. "Dictionary of the Bible." Funk & Wagnalls, \$6.00.
2. Hastings, one Vol. "Dictionary of the Bible." Scribners, \$5.00.
3. Dummelow, one Vol. "Commentary." Macmillan, \$2.50.

III. PERIODICALS

For Leaders and Teachers

1. Religious Education. \$4.00 Bi-monthly, Chicago.
2. "Rural Manhood," \$1.00 ten issues, 124 E. 28th Street, New York City.
3. "The Church School," \$1.50 monthly, 150 Fifth Avenue, New York.
4. Denominational Magazines, such as:
 "The Sunday School Worker," (Bap.), \$1.00 monthly, Philadelphia, Pa.
 "Elementary Teacher" (Cong.), Monthly, Boston.
 "Christian Educator" (Pres.), \$0.60 Monthly, Philadelphia (Presby.).
5. "Association Monthly," \$1.00 Monthly, Woman's Press, New York.
6. "Association Men," \$1.50 Monthly, New York.

For Elementary Grades

7. "Something to Do," \$1.00 Monthly, Bennet Pub. Co., Boston.
8. "The Sunday School Advocate" (Meth.), Monthly, 150 Fifth Avenue, New York.
9. "Everyland," \$1.00 Monthly, 156 Fifth Avenue, New York.

For Adolescents

12. "World Outlook," \$1.50 Monthly, 150 Fifth Avenue, New York.
13. "Boys' Life" (Scouts), \$1.00 Monthly, 200 Fifth Avenue, New York.

For Adolescents

IV. BOOKS THAT HELP TO FORM A GENERAL OUTLOOK

1. Coe, G. A. "A Social Theory of Religious Education." Scribners, \$1.50.
 2. Winchester, B. S. "Rel. Educ. and Democracy." Abingdon, \$1.25.
 3. Peabody, F. G. "The Rel. Educ. of an American Citizen." Macmillan, \$1.25.
 4. Cope, H. F. "Education for Democracy." Macmillan, \$1.50.
 5. Betts, G. H. "The New Program of Religious Education." Abingdon, \$0.75.
- For Outlook in Moral Education*
6. Dewey, J. "Human Nature and Conduct." Henry Holt, \$2.00.
 7. Griggs, E. H. "Moral Education." Huebsch, \$1.60.
 8. Dewey, J. "Moral Principles in Education." Houghton, \$0.35.
 9. Sharp, F. C. "Education for Character." Bobbs, Merrill, \$1.25.
- For Outlook in Public Education*
10. Thorndike, E. L. "Education." Macmillan, \$1.25.
 11. Dewey, J. & E. "Schools of Tomorrow." Dutton, \$1.50.
 12. Moore, E. C. "What is Education?" Ginn, \$1.25.

*Originally prepared at Teachers College and Union Theological Seminary, under the direction of Professor Hugh Hartshorne, for The Union School of Religion, in 1919, first published in RELIGIOUS EDUCATION, February 1920, and now revised by the General Secretary of the R. E. A.

13. Dewey, J. "Democracy and Education." Macmillan, \$1.40.
14. Stevenson, J. A. "The Project Method of Teaching." Macmillan, \$1.80.
- For Outlook in Respect to the Play Movement (See VI. 15)*
15. Lee, J. "Play in Education." Macmillan, \$1.25.
16. Atkinson, H. A. "The Church and the People's Play." Pilgrim, \$1.25.
17. Curtis, H. S. "The Play Movement and Its Significance." Macmillan, \$1.50.
- For Outlook in Respect to Community Cooperation*
18. Athearn, W. S. "Rel. Educ. and American Democracy." Pilgrim, \$1.50.
19. Zumbunnen, A. C. "The Community Church." U. of C. Press, \$1.50.
20. Bower, W. C. "Survey of Religious Education in Church." U. of C. Press, \$1.25.

For Outlook on the Church

21. Cope, H. F. "Religious Education in The Church." Scribners, \$1.25.
22. Brown, W. A. "The Church in America." Macmillan, \$2.00.

V. BOOKS THAT DISCUSS THE GENERAL ORGANIZATION AND STANDARDS OF A MODERN CHURCH SCHOOL

Note: Consult IV, 1, in addition to the following:

1. Cope, H. F. "Organizing The Church School." Doran, \$1.50.
 2. Meyer, H. H. "The Graded Sunday School." Methodist, \$0.75.
 3. Cope, H. F. "Efficiency in the Sunday School." Doran, \$1.00.
 4. Ferguson, M. E. "Church School Administration." Revell, \$1.50.
 5. Cope, H. F. "The School in The Modern Church." Doran, \$1.50.
- Buildings*
6. Tralle, H. E. "Planning Church Buildings." Judson Press.
 7. Evans, H. F. "The S. S. Building and Equipment." U. of C. Press, \$0.75.
 8. Cuninggim, J. L. "Organiz. and Administ. of S. S." Methodist, \$0.60.
 9. Athearn, W. S. "The Indiana Survey." Doran.
 10. Bower, W. C. "The Educational Task of the Local Church." Front Rank Press, \$0.60.
 11. Brabham, W. M. "The S. S. at Work in Town and Country." Doran, \$1.50.
 12. Bower, W. C. "The Educational Task of the Local Church." Front Rank Press, \$0.60.
 13. Stout, J. E. "Organiz. and Administ. of Rel. Educ." Abingdon.

Week-Day Work

14. Cope, H. F. (ed.) "Week-Day Religious Education." Doran, \$2.00.
15. Cope, H. F. "The Week-Day Church School." Doran, \$1.50.
16. Squires, W. A. "The Week-Day Church School." Presbyterian, \$1.25.

VI. BOOKS THAT SHOW HOW TO ADMINISTER A DEPARTMENT OR A PARTICULAR TYPE OF WORK

Departments of the Sunday School

1. Consult V, 1. There is a chapter on each department.
2. Meyer, H. H. (ed.) "Specialization Courses in Teacher Training." \$0.60.
(One for each Department)
3. Rankin, M. E. "A Course for Beginners in Rel. Educ." Scribners, \$1.00.

Clubs and Societies of Various Sorts

4. The Various Manuals for:
Boy Scouts of America, Camp Fire Girls, Girl Scouts, Woodcraft League, Knights of King Arthur, Brownies, Pioneers, Boy Rangers, Tuxis, etc.
5. Richardson & Loomis. "The Boy Scout Movement Applied to Church." Scribners, \$1.50.
6. Forbush, W. B. "Church Work with Boys." Pilgrim, \$0.50.
7. Geister, E. L. "Ice Breakers and the Ice Breaker." Doran.

Social Service (Missions Included)

8. Diffendorfer, R. E. "Missionary Education in the S. S." Abingdon, \$1.50.
9. Hutchins, W. N. "Graded Social Service for the S. S." U. of C. Press, \$0.75.
10. Hutton, J. G. "Missionary Education of Juniors." \$0.60.
11. Beard, F. "Graded Missionary Education." Griffith & Rowland, \$0.75.

Worship

12. Hartshorne, H. "Worship in the Sunday School." Teachers College, \$1.25.
13. Hartshorne, H. "Manual for Training in Worship." Scribners, \$1.00.
14. Stowell, J. S. "Story Worship Programs for the Church School Year." Doran.
15. Smith, H. A. "Hymnal for American Youth." Century Co.
16. Hartshorne, H. "Book of Worship of the Church School." Scribners.
17. Burroughs, P. E. "Building a Successful Sunday School." Revell, \$1.50.

Recreation See IV, 15-17

18. Gates, H. W. "Recreation and the Church." U. of C. Press, \$1.00.
19. Johnson, G. W. "Education by Play and Games." Ginn, \$1.10.

20. Bancroft. "Games for Playground, Home, School and Gymnasium." Macmillan, \$1.50.
21. Owen, E. "A Year of Recreation." Abingdon, \$0.50.
- Pageantry and Dramatics*
22. Miller, E. E. "Dramatization in Church School U. of C., \$1.25.
23. Miller, E. E. "Dramatization of Bible Stories." U. of C. Press, \$1.00.
24. Mackay, C. D. "How to Produce Children's Plays."
25. Chubb, P. "Festivals and Plays." Harper, \$2.00.
26. Mackay, P. "Substitute for War." Macmillan, \$0.50.
27. Meredith, W. W. "Pageantry and Dramatics in Religious Education." Abingdon, \$1.25.
28. Bates, E. W. "Pageants and Pageantry." Ginn, \$1.60.
- The Training of Workers*
29. Weigle, L. A. "The Pupil and the Teacher." Doran, \$0.50.
30. Weigle, Winchester & Athearn. "The Pilgrim Course in Teacher Training." Pilgrim, \$0.83.
31. Meyer, H. S. (ed.) "Training Courses for Leadership." Methodist.
32. Brown, A. A. "Primer of Teacher Training." Methodist, \$0.30.
33. Cope, H. F. "Principles of Adult Service." Judson, \$0.60.
- Art in Religion*
34. Vogt, V. O. "Art in Religion." Yale Press, \$5.00.
35. Bailey, A. E. "The Use of Art in Religious Education." Abingdon, \$1.35.

VII. BOOKS THAT WILL HELP TOWARD SKILL IN TEACHING (SEE IV, 1)

On the Religious Life of Children and Youth. See VI, 18-21

1. Coe, G. A. "Education in Religion and Morals." Revell, \$1.35.
2. Hartshorne, H. "Childhood and Character." Pilgrim, \$1.75.
3. Mumford, E. E. R. "Dawn of Religion in Mind of Child." Longmas, \$0.50.
4. Moxcey, M. E. "Girlhood and Character." Abingdon.
5. St. John, E. P. "Child Nature and Child Nurture." Pilgrim, \$0.50.
6. Kirkpatrick, E. A. "The Individual in the Making." Houghton, \$1.25.
7. Tracy, F. "Psychology of Adolescence." Macmillan.
8. Mudge, E. L. "Psychology of Early Adolescence." Methodist, \$0.60.

On the Learning Process

9. Betts, G. H. "How to Teach Religion." Abingdon, \$1.00.
10. Colvin, S. S. "The Learning Process." Macmillan, \$1.25.
11. Thorndike, E. L. "Educational Psychology" (Briefer Course). Teachers Coll., \$2.00.
12. McMurray, F. M. "How to Study and Teaching How to Study." Houghton, \$1.25.
13. Bagley, W. C. "The Teaching Process." Macmillan, \$1.50.
14. Kilpatrick, W. H. "The Project Method." Teachers Coll., \$0.25.
15. Strayer & Norsworthy. "How to Teach." Macmillan, \$1.30.

On Methods of Conducting a Class

16. Horne, H. H. "Story-Telling, Questioning and Studying." Macmillan, \$1.10.
17. DuBois, W. B. "The Point of Contact in Teaching." Dodd, Mead, \$0.75.
18. Fitch, J. G. "The Art of Questioning" (Pamphlet). Carleton Coll., \$0.10.
19. Fitch, J. G. "The Art of Securing Attention" (Pamphlet). Carleton Coll., \$0.10.
20. Hughes, J. L. "How to Keep Order (Pamphlet). Flanagan, \$0.10.
21. Betts, G. H. "The Recitation." Houghton, \$0.60.
22. Littlefield, M. S. "Handwork in the Sunday School." S. S. Times, \$1.00.
23. Strayer, G. D. "A Brief Course in the Teaching Process." Macmillan, \$1.25.
24. Wardle. "Handwork in Religious Education." U. of C. Press, \$1.00.

On Story Telling. See also VII, 12

25. Eggleston, M. W. "Use of Story in Religious Education." Doran, \$1.25.
26. St. John, E. P. "Stories and Story Telling." Pilgrim, \$0.60.
27. Bryant, S. C. "How to Tell Stories to Children." Houghton, \$1.00.
28. Houghton, L. S. "Telling Bible Stories." Scribners, \$1.50.
29. Lyman, E. "Story Telling, What to Tell and How to Tell It." McClurg, \$0.75.
30. Forbush, W. B. "A Manual of Stories." Am. Inst. Child Life, \$1.50.
31. Bailey, C. S. "Stories for Every Holiday." Abingdon, \$1.25.

VIII. BOOKS THAT WILL HELP PARENTS

(SEE IV, 1, VII, 1, 2, 3)

1. Cope, H. F. "Religious Education in the Family." U. of C. Press, \$1.50.
2. Abbott, E. H. "On the Training of Parents." Houghton, \$1.00.
3. Forbush, W. B. "Child Study and Child Training." Scribners, \$1.00.

4. Bigelow, M. A. "Sex Education." Macmillan, \$1.25.
5. Forbush, W. B. "Boy Problem in the Home." Pilgrim.
6. Cope, H. F. "Parent and Child." Doran, \$1.50.
7. Weigle, L. A. "Training of Children in the Christian Family." Pilgrim, \$1.50.
8. Betts, A. F. "The Mother Teacher of Religion." Abingdon, \$2.00.
9. Moxcey, M. E. "Physical Health and Recreation of Girls." Abingdon, \$0.60.

IX. BOOKS ON THE BIBLE (SEE II, 1, 2, 3)

The History of the Text

1. Hunting, H. B. "The Story of Our Bible." Scribners, \$1.00.
2. Price, I. M. "The Ancestry of our English Bible." S. S. Times, \$1.00.
3. Mutch, W. J. "History of the Bible." Pilgrim, \$0.50.
4. Woods, J. "The Bible: What it is and is Not." Am. Unitarian, \$1.00.

General Introduction to Biblical Literature

5. Bennett & Adeney. "A Biblical Introduction." Methuen, \$2.00.
6. Wood & Grant. "The Bible as Literature." Abingdon, \$1.50.
7. Wild, L. H. "A Literary Guide to the Bible." Doran.

Biblical History and Geography

8. Kent, C. F. "Bible Geography and History." Scribners, \$1.50.
9. Sanders, F. K. "History of the Hebrews." Scribners, \$1.00.
10. Wild, L. H. "Evolution of the Hebrew People." Scribners, \$1.50.
11. Wild, L. H. "Geographic Influences in O. T. Masterpieces." Ginn, \$1.00.
12. Smith, G. A. "Historical Geography of the Holy Land." Doran, \$3.75.
13. Nordell, P. A. "Preparations for Christianity" (Both Students and Teachers' Book, each). Scribners, \$0.75.
14. Kent, C. F. "Origin and Permanent Value of the O. T." Scribners, \$1.00.
15. Wallis, L. "A Sociological Study of the Bible." U. of C. Press, \$1.50.

Studies of the Old Testament

16. Kent, C. F. "Historical Bible, 6 vols." Scribners, \$1.00-\$1.25.
17. Bade, W. F. "Old Testament in the Light of Today." Houghton, \$1.75.
18. Ottley, R. L. "The Hebrew Prophets." Gorham, \$0.35.
19. Bewer, J. A. "The Literature of the Old Testament." Teachers Coll.
20. Milne-Rea, G. "Historical Connection Between Old and New Testament." Lippincott, \$0.30.

Studies of the New Testament

21. Mathews, S. "History of N. T. Times in Palestine." Macmillan, \$1.00.
22. Bousset, W. "Jesus." Putnam, \$1.50.
23. McClure, H. "The Contents of The New Testament." Macmillan, \$1.25.
24. Goodspeed, E. "The Story of the New Testament." U. of C. Press, \$1.00.
25. Simpson, C. "The Fact of Christ."
26. Bird, R. "Jesus the Carpenter of Nazareth." Scribners, \$1.50.

The Use of the Bible in the Sunday School. See IV, 1; V, 3, 5

27. Myers, A. J. W. "The Old Testament in the Sunday School." Teachers Coll., \$1.00.

X. RELIGION

1. Wright, W. K. "A Student's Philosophy of Religion." Macmillan, \$3.75.
2. Barton, G. A. "The Religions of the World." U. of C. Press, \$1.50.
3. Reed, G. "Christian's Appreciation of Other Faiths." Open Court, \$2.50.

XI. CHURCH HISTORY

1. Rowe, H. K. "Landmarks in Christian History." Scribners, \$0.90.
2. Walker, W. "History of the Christian Church." Scribners, \$3.00.
3. McGiffert, A. C. "A History of Christianity in the Apostolic Age." Scribners.

XII. WHERE TO FIND (See VI, 3, 13 and VII, 24-31)

Stories

1. Power, E. L. "Lists of Stories and Programs for Story Hours." H. W. Wilson.
2. Cabot, E. L. "Ethics for Children." Houghton, \$1.25.
3. "Finding List of Fairy Tales and Folk Stories." Boston Public Library.
4. "Stories to Tell to Children." Carnegie Library of Pittsburgh.
5. Salisbury & Beckwith. "Index to Short Stories." Row, Peterson.
6. For Missionary Stories, Consult the Missionary Education Movement, 156 Fifth Avenue, New York.
7. Plays and Pageants, Com. on Pageantry and Dramatics, National Board Y. M. W. C. A., New York.

Lists of Books

8. Arnold, G. W. "A Mother's List of Books for Children." McClurg, \$1.00.
9. Stevenson, L. "A Child's Bookshelf." The Stu. Xtn. Move't, London, \$1.00.

10. Field, W. F. "Finger Posts to Children's Reading." McClurg, \$1.00.
11. Olcott, F. J. "The Children's Reading." Houghton.
12. Olcott, F. J. "Graded List of Books for Children." Am. Library Ass'n.
13. Religious Education and the Public Schools, R. E. A. Pamphlet, Free.
14. Moxcey, M. E. "A Brief Bibliography on Religious Nurture." R. E. A. Pamphlet, Free.
15. The R. E. A. Bibliography of Graded Texts for the S. S. R. E. A.
16. The R. E. A. Catalog of Books on Religious Education. R. E. A.

Pictures and Works of Art

SOURCES OF INFORMATION

- On Week-Day Religious Education, Bibliography and pamphlets from Religious Education Association.*
- On Religious Nurture in the Family, Bibliography and pamphlets from Religious Education Association.*
- On Motion Pictures, Bibliography and Pamphlets from Religious Education Association.*
- On Graded Text Books for Sunday Schools and Other Schools, Bibliography and pamphlets from Religious Education Association;* your Denominational House; or: Charles Scribner's Sons, 597 Fifth Avenue, New York; The University of Chicago Press; The Beacon Press, 16 Beacon Street, Boston; Episcopal Board of Religious Education, 281 Fourth Avenue, New York.
- On Study of Religious Life of Children (Observation), Pamphlets from Religious Education Association.*
- On Daily Vacation School, The Daily Vacation B. S. Movement, 90 Bible House, New York.
- On Text Books for Adult Classes, see RELIGIOUS EDUCATION for October, 1922, page 378.
- On Laws regarding Bible in Public Schools, see RELIGIOUS EDUCATION for December, 1922, page 457.
- On High School Credit Courses in Bible, Pamphlet from The Religious Education Association.*

SOURCES OF SUPPLIES AND EQUIPMENT

1. *School Room Equipment*
American Seating Company, 8 E. Jackson Blvd., Chicago.
General Seating and Supply Co., 28 E. 22nd Street, New York.
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Northwestern School Supply Company, Minneapolis, Minn.
Scientific Seating, 366 Fifth Avenue, New York.
2. *Maps, Charts*
School Supply Company, Chicago (Relief Maps).
Dennoyer-Geppert Company, 5235 Ravenswood Ave., Chicago.
The Kent-Madsen Maps, obtainable through denominational house.
Kenny Bros. & Wolkens, 224 Congress St., Boston.
3. *Manual Work Material*
W. H. Dietz Company, 20 E. Randolph St., Chicago.
Louis S. Drake, 32 Everett St., Allston, Boston.
Thomas Charles Company, 2249 Calumet Ave., Chicago.
4. *Pictures*
The Prang Company, 1922 Calumet Ave., Chicago.
Perry Pictures Company, Malden, Mass.
The University Prints, Newton, Mass.
The Beard Art Galleries, Minneapolis.
W. A. Wilde Company, Boston.
The Geographic Magazine, Washington, D. C.
Brown Picture Company, Beverly, Mass.
5. *Reference Library Lists, Book Lists, Information*
The Religious Education Association, Chicago.
6. *Records*
The Entzminger Record System, H. G. Pugh & Co., Little Rock, Ark. (The nearest approach to suitable record cards ready made.)
Pilgrim Press, 14 Beacon St., Boston, has some pupil cards fairly complete.
7. *Visual Instruction*
Stereoscopes and Pictures: Underwood & Underwood, 417 Fifth Avenue, New York; Keystone View Company, Meadville, Pa.
Stereopticons: Spencer Lens Company, Buffalo, N. Y.; Bausch & Lomb Company, Rochester, N. Y.; McIntosh Company, 30 E. Randolph St., Chicago.
Motion Pictures: (Always send for catalogs.) Pamphlet of Information free from The Religious Education Ass'n, Chicago.

*Above are free, and also all Information Service, from The Religious Education Assn, Chicago.

Book Notes

EDUCATION IN AFRICA: Report prepared by *Thomas Jesse Jones*. (Phelps-Stokes Fund, New York City.) A study of West, South, and Equatorial Africa by The African Education Commission.

CHARACTER TRAINING IN CHILDHOOD: *Mary S. Haviland*. (Small, Maynard & Co., Boston, 1921.) (P. 3.) Through birth and up to youth the author traces parental duty and opportunity showing insight into the needs and the nature of children and an acquaintance with the situation of the family. The author is the research secretary of the National Child Welfare Association. The book concludes with several short chapters on religious training.

A CHILD'S BOOKSHELF: *Lilian Stevenson*. (Student Christian Movement, London, 1922.) (P. 9.) A guide to children's reading in which the books are classified under subjects and fields of interest, including a chapter on Plays and Acting, with annotations. The list is compiled from the English point of view and one misses many of the books recognized as standard in America, but it will be found very useful as completing the lists already prepared in this country.

THE NEW TESTAMENT, *James Moffat*. (George H Doran Company, New York, 1922, \$2.50 net.) The remarkable feature of this edition is the parallel columns with the authorized version and the Moffatt version in contrast.

CHARACTER EDUCATION IN THE ELEMENTARY SCHOOL: *William Oliver Rothney*. (Macmillan Company, Toronto, 1922, \$1.00.) (T. 9-1.) A study of the moral and religious reactions of children, especially those who are under religious teaching in the Protestant schools of Quebec. The question discussed is as to the ethical results of the religious teaching provided daily in these schools. It is evident that the system does not produce satisfactory results.

IN THE SERVICE OF THE KING: *Frances H. Withers*. (Morehouse Publishing Co., Milwaukee, 1919.) (S. 4-11.); **THE BOOK OF PROGRAMS OF THE CHURCH SCHOOL SERVICE LEAGUE,** *Commission on Church School Service League*. (Council of Religious Education, New York, 1922.) (S. 4-11.) These two books indicate the seriousness with which the Protestant Episcopal Church is facing the problem of the religious training of its people of high-school age and attempting to unify the work of the young people's group in the life of the church.

WHAT IS THE Y. M. C. A.: *Paul Super*. (Association Press, New York, 1922, \$1.00.) (Z. 2.) An analysis and interpretation of the organization and function of the Y. M. C. A., prepared as a text book for classes in Association work.

THE NEW TESTAMENT FOLLOWERS OF JESUS: *Walter A. Squires*. (Presbyterian Board of Publication, Philadelphia, 1923, \$1.25.) (T. 9-8.) One of the text books for week-day schools under the Presbyterian plan by which the course of study in the week-day school and the work in the Sunday school is unified. Other text books now ready, prepared by the same board for the same program, are: **PLEASEING GOD BY RIGHT-DOING,** *M. Florence Brown*, (Westminster Press, Philadelphia, 1922.) (S. 9-2.) and **STORIES OF THE BEGINNINGS,** *Ethel Wendell Trout*, (Westminster Press, Philadelphia, 1922.) (S. 9-5.)

BIBLE STORIES FOR FOREIGNERS, BIBLE PRIMER FOR FOREIGNERS, *Frances B. Loveless*. (Presbyterian Board of Publication, Philadelphia, 1922, 75c and \$1.00.) (S. 9-1.) These are no more than the putting of the biblical language into a form assumed to be easily understood by beginners in English. If they are intended to teach religion they would have been highly acceptable fifty years ago.

A STUDY OF THE PRIMARY CHILD: *Mary Theodora Whitley*. (Presbyterian Board of Publication, Philadelphia, 1922, 60c.) (S. 7-2.) Another of the texts in the standard course in teacher training, but differing from other text books in its really helpful study of the characteristics of young children.

OLD TESTAMENT PROPHECY: *Frank K. Sanders*. (Charles Scribners Sons, New York, 1921.) (S. 9-9.) This is an excellent little text for the earlier high-school years with its carefully arranged survey of the prophetic material of the Old Testament.

ANALYSIS OF THE INTERCHURCH WORLD MOVEMENT REPORT ON THE STEEL STRIKE: *Marshall Olds*. (G. P. Putnam's Sons, New York, 1922.) It is a good thing that arrangements have been made to publish the whole material of the Interchurch World Movement report on the steel strike. One can hardly hope that the newspapers will, as a rule, correct the many mis-statements which they have made as to this report; but for those persons who respect and use the truth, this will be a most valuable source of illumination as to how propaganda is organized.

HOW TO PROMOTE HOME RELIGION: *Samuel Wells Stagg*. (Abingdon Press, New York, 1922.) (P. 3.) The value of this little book lies in its direct attack on the problem and its immediate and specific directions for work.

SELF-HEALING SIMPLIFIED, *George L. Perin*. (George H. Doran Co., New York, \$1.50.) There are no extreme claims here, as compared with many that are now being

made, but there are explicit directions on the development of better mental attitudes and habits. Along with this is the concept of aid as coming from a God who immediately reaches man in time of need.

THE MADONNA OF THE CURB: *Anna B. Myers.* (G. W. Jacobs & Co., Philadelphia.) An attractive story for young people.

YELLOW BUTTERFLIES: *Mary Raymond Shipman Andrews.* (Charles Scribners Sons, New York.) An idealization of the American soldier, of his going out and his return to the grave.

CHRISTIANITY AND PROBLEMS OF TODAY: *J. Finley and other writers.* (Charles Scribners Sons, New York.) The Bross Lectures at Lake Forest College, by five speakers. Principal Taylor's "Personal Religion and Public Morals," and Prof. Paul E. Moore, on "Religion and Social Discontent," are highly interesting.

MESSAGES FROM MASTER MINDS: *J. W. G. Ward.* (George H. Doran Co., New York.) Brief, informative studies of the great English writers; the chapters would well serve to introduce young people to good literature.

THE LORD OF THOUGHT: *Lily Dougall and Cyril W. Emmet.* A very careful study of the teachings of Jesus in relation to the possibility of a changed social order, an order which in his day would free men from the current injustice and oppression. A stimulating book for days that call for like changes in thought.

VERSES FOR CHILDREN: *Cecil T. Blanke.* (Presbyterian Board of Publication, Philadelphia.) Rhymes, rebusses and word-games in simple form for little children. Attractive and entertaining.

CHURCH STREET: *Jean C. Cochran.* (Presbyterian Board of Publication, Philadelphia, \$1.50.) The human values and compensations of life and service in "the manse."

THE CHURCH IN AMERICA: *William Adams Brown.* (Macmillan Company, New York, 1922.) (Q. 1.) Our readers will probably turn first to Section V, on "Training for Tomorrow," devoted to religious education, and then go back to read the extensive studies in every section. In admiration for the fine organizing, surveying abilities of the writer one is liable to lose sight of the immense amount of careful, painstaking inquiry that lies back of such a presentation. Here the facts are given as well as the vision, and the latter rises out of the former. It is heartening to find that the ascendant note is that of hope for the future.

THE SUNDAY SCHOOL AT WORK IN TOWN AND COUNTRY: *William Mouson Brabham.* (George H. Doran Co., New York, 1922, \$1.50.) (S. 2.) A thoroughly practical treatment of organizing the smaller Sunday school, the type up to 200 pupils. The background is a fair familiarity with modern principles; the application is in sufficient detail, presented objectively and clearly, so that workers should find here valuable suggestions on workable plans. At some points there is evidence of forward-looking and planning; at others one finds the emphasis more on perfecting present mechanisms.

A HANDBOOK OF GAMES AND PROGRAMS: *William R. LaPorte.* (Abingdon Press, New York, 1922, \$1.00.) (S. 6.) A host of suggestions and directions for means of entertaining groups, large and small, with games and stunts of old and new. There ought to be enough here to last a long time—and we really hope the author has actually tried them all, for they are all worth trying.

THE DRAMATIC INSTINCT IN RELIGIOUS EDUCATION: *Thomas W. Galloway.* (Pilgrim Press, Boston, 1922, \$1.75.) In five very brief chapters the principles are stated, and then five short dramas apply the theory; the main thesis is that the dramatic-aesthetic purpose must serve the educational end, must be for the sake of children.

THE GEOGRAPHY OF BIBLE LANDS: *Rena L. Crosby.* (Abingdon Press, New York, 1921, \$1.75.) (S. 9-1.) Once we taught biblical geography with terrible appearing maps crowded with the names of biblical times; is not Miss Crosby's way better, to help the student to see that land as it now is, to approach that which was through that which is? This is a very attractive book and, probably, the one most likely to give the modern young person a sympathetic appreciation of the land described.

LIVING AT OUR BEST: *Grace Hastings Sharp and Mabel Hill.* (Abingdon Press, New York, 1922, \$1.25.) (S. 9-10.) The student is brought, first, to consider the many elements in an ideal life; the desirable qualities are studied, one by one, and each one leads up to its illustration in the character of Jesus. The material is usually admirable, but even granted that the place to begin is with a desirable characteristic, what will be the effect of this unvarying reference to a single example? Will it not create the suspicion that the characteristics were selected for the sake of the example? In the hands of a good teacher that danger would be avoided. In fact one teacher would be quite likely to begin each lesson with some of its final questions until a particular problem-project was isolated and the class could start with that for a basis in reality.

SERVICE WITH FIGHTING MEN, 2 vols., *Frederick Harris,* Managing Editor. (Association Press, New York, 1922.) These two volumes constitute a remarkable body of evidence for the extent and quality and value of the work of the Y. M. C. A. during the war. They enable us to see, fairly, the tremendous difficulties and to measure the vast undertaking of this body.

ACCREDITED SECONDARY SCHOOLS IN THE UNITED STATES: *George F. Zook*. (Government Printing Office, Washington, 1922, 10c.) (T. 2.)

A PROTESTANT EXPERIMENT IN RELIGIOUS EDUCATION: *James H. Ryan*. (The Catholic World, June, 1922, page 314, New York City, 40c.) (S. 9-1.)

THE CHURCH VACATION SCHOOL HANDBOOK; Compiled by *Church Vacation and Week-Day School Division Department of Religious Education*. (Judson Press, Philadelphia, 35c.) (S. 9.)

HIGHER EDUCATION IN AUSTRALIA AND NEW ZEALAND: *Charles F. Thwing*. Government Printing Office, Washington, 1922, 15c.) (U. 1.)

PATHWAYS TO GOD: *Alexander Purdy*. (Womans Press, New York, 1922, \$1.50.) Is it not strange how far men will go to make pathways when there is one way on which no one has ever been disappointed, the discovery of the Father through the family—a way which the author recognizes but seems not to find sufficient.

THE CHILDREN'S SIX MINUTES: *Bruce S. Wright*. (George H. Doran Co., New York, 1922, \$1.25.) A sermonette for every Sunday in the year. Well, at all events, the large number of books like this indicates that, at last, ministers are becoming conscious of the existence of children—if only as possible auditors.

NEGRO YEAR BOOK 1921-1922: *Monroe N. Work*, editor. (Negro Year Book Company, Tuskegee Institute, Ala., 1922.) A highly impressive volume of reports of achievements and current activities.

HEROES OF THE CHURCH: *Park Hays Miller*. (Westminster Press, Philadelphia, 1922, 50c.) (S. 8-9.) Twelve out-standing leaders in church history presented for the study work of a class of boys—a record of active teaching experiences, suited to early high-school years.

A DESCRIPTIVE BOOKLET, The Lincoln School of Teachers College. (Lincoln School, Teachers College, New York, 1922.) (T. 2.)

CURRICULUM-MAKING IN LOS ANGELES: *Franklin Bobbitt*. (University of Chicago, Chicago, June, 1922, Supplementary Educational Monographs, No. 20.) (T. 2.) A report on a new method of organizing a curriculum. Each school subject considered in the light of a carefully prepared list of human abilities and characteristics. Out of these it was possible to prepare a statement of educational objectives and to determine by these means the work of the several departments.

THE ADORATION OF THE KINGS AND SHEPHERDS, *Mildred Emily Cook*. (Pilgrim Press, Boston, 1922.) (S. 6.) A CHRISTMAS MYSTERY, *Jane Judge* and *Linwood Taft*. (Pilgrim Press, Boston, 1922.) (S. 6.) WHY THE CHIMES RANG, *Martha Race*. (Pilgrim Press, Boston, 1922.) (S. 6.) COMRADES OF THE CHRISTIAN CHURCH, *William C. Covert*. (Presbyterian Board of Publication, Philadelphia, 1922.) (S. 6.) Four dramatic presentations of the Christmas story. Miss Cook's book gives greater detail as to setting than the others.

A GRAMMAR OF BELIEF, *Charles L. Dibble*. (Morehouse Publishing Company, Milwaukee, 1922, \$1.00.) (S. 8-14.) Not a catechism but a series of discussions, on a high level of thinking, of the doctrine of the Episcopal church discussed by a keen-minded lawyer.

JUNIOR DEPARTMENT ORGANIZATION AND ADMINISTRATION, *Ida M. Koontz*. (Otterbein Press, Dayton, 1922.) (S. 7-1.) In the new "Specialization Course in Teacher Training," a practical handbook in which methods are discussed in the light of principles.

GREAT MEN IN ISRAEL, *J. Max Weis*. (Bloch Publishing Co., New York, 1922.) (S. 8-4.) Lessons for Jewish children in attractive story form giving incidents in the lives of leaders in rabbinical and later Judaism. Well worthy of study.

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